A declaration

of the recantation of Iohn Nichols (for the ſpace almoſt of two yeeres the Popes Scholer in the Engliſh Seminarie or Colledge at Rome) which deſireth to be reconciled and receiued as a member into the true Church of Chriſt in England.

1. Eſdr. 4. 38, 41.
Magna eſt veritas & prævalet.

Tertul. de virginibus.
Whatſoeuer ſauoreth againſt the truth, is an hereſie, be it neuer ſo ancient a cuſtome.

1. Peter 2. 17.
Feare God: Honour the King.

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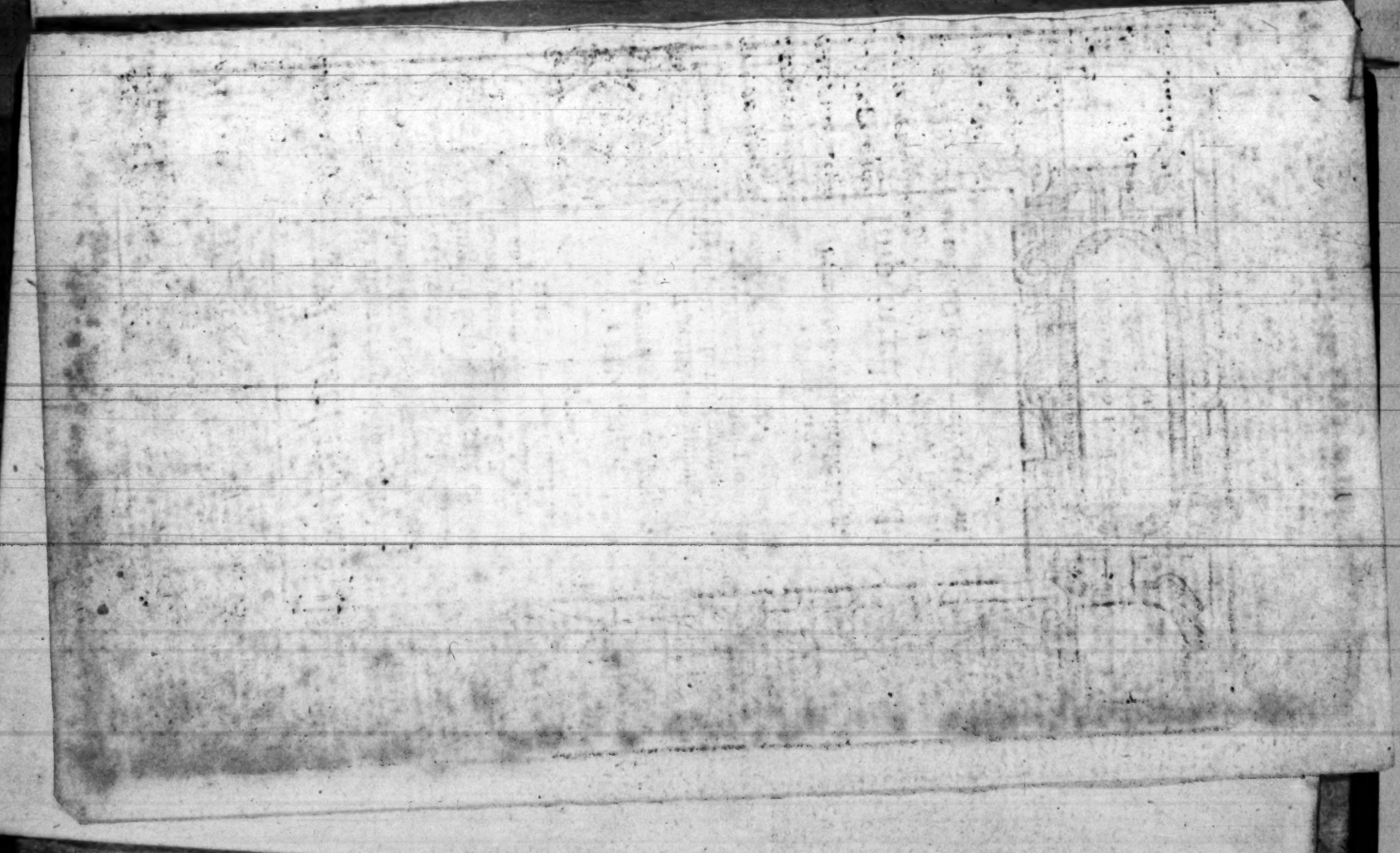

Illustri Equiti, clarissimoque Regiæ Maiestatis Londini Castrorum præsidi, custodique insigni, præstanti, ac nobilitate veræ sapientiæ, & virtutis insignibus decorato, Domino Odoeno Hopton, domino suo obseruando, Iohannes Nicholaus gratiam & pacem a Deo patre, & a Domino nostro Iesu Christo.

PATER ille cœlestis (vir præstantissime, omni pietatis, atque religionis genere perpolite & exculte) sic mei pestilentis papistici erroris tabe penè consumpti, & ab omni ferè virtute remoti tandem misertus est, vt ex densissima mortis caligine, atque profunda ignorantiæ abysso, me sibi ingratum & inobedientem filium eruere dignaretur: atque in suæ ecclesiæ, nullis idololatriæ sordibus maculatæ gremium reuocare non negaret: & omnimoda bonarum literarum eruditione refertos, satisque sanctitatis notis cumulatos viros excitaret, qui suo fraterno labore & industria, contenderent quàm maximè possent, in Christi Euangelicæ veritatis agnitionem me demùm vendicare: Luk. 15. 20, 21.

quorum incorruptis, nullis hypocriſeωs inuolucris, & integumentis, documentis, præceptiſquè inuolutis imbutus ac inſtructus, quorum (inquam) conſilio fretus, & ſuffultus, (diuina illa gratia animum meum ad bonitatem diſponente) non ambigo, neque animi pendeo, me poſſe cauſam meæ religionis ſuſcipere, tueri ac defendere, in conſpectu illorum aduerſariorum, quos aliquandiu diurna cõſortij familiaritas mihi nõ ignotos fecit. Ea ſunt Dei omnipotentis in me collocata beneficia, quæ enumerando percenſere, & explicando conſequi non eſt mearum virium. Aliquando fediſſimæ orationis, vanitatis & ignorantiæ ſeruituti mancipatus eram: iam verò omnis mendacij & inſcitiæ obſcuritate nocteque fugata, clariſſimum mihi veritatis lumen affulget: ingenium meum antehàc adeo deprauatum, & a verbo Dei alienum erat, vt maiori delectatione, atque vehementiori deſiderio, hominum commentitias traditiones citiùs approbarem et amplecterer, quàm profeſſionem illam Catholicam, quam Chriſti Apoſtoli tradiderunt, martyres ſuo ſanguine effuſo confirmauerunt, & fideles hucuſque conſeruant, amplexibus exciperem, ſinuque fouerem: Nunc verò ingenio meo Spiritus ſancti flamine accenſo & inflammato (depulſis mentis

tis erroribus, quibus constrictus & irretitus fueram,) Sathanæ impostur as intelligentia & ratione comprehendo, falsæ opinionis tenebras ab oculis depello, (auxilio diuino mihi suffragante) & salutarem Euangelij veritatem magno cum amore prosequi incipio. Ante hoc conuersionis meæ tempus, verbo Dei aures erant mihi clausæ, vt illud audire abhorrerem, atque reclamarem, in me cæcitas ita dominatum habuit, vt fulgentes Christi Euangelij radios videre aspernarer. Iam ductore Spiritu sancto, atque atroci conscientiæ vulnere stimulatus, animaduerto Papistarum fabulas prorsus incerto niti fundamento, illorúmque religionem non modò nulla afferre conscientiæ multis delictis obrutæ & circunceſſæ efficacia medicamenta, verùm etiam altiùs tela infligere, animam, (vitæ primam causam) diris infaustisque vinculis atque compedibus arctare & constringere, & planè apertéque Deo eiusq; verbo vim inferre. Turpia illorum idola, crassissimi errores, blasphemiæ infinitæ, superstitiones detestabiles, vanissima commenta, ac denique vitæ inaudita & horrenda turpitudo, atque dedecus ob oculos mihi versantur. Meditor itaque atq; cogito quantis quamq; varijs astutijs & blandimentis, homines cuncti doli fraudisque

disque expertes, immunesque, versuti Papistæ alliciunt atque titillant, ad suam pernitiosam doctrinam amplexandã. Ad hos præfatos homines deludendos, & in sempiternam fraudẽ conijciendos, in angelos se lucis transferunt, & eam vitæ exteriorem pietatem præ se ferunt, qua facilius incautorũ hominum mentes circumuenire queant. Sed plus gloria & prædicatione sua bona opera (si bona dici possint) efferunt, atque extollunt, quàm veritas concedere possit. Non verentur illi (omnibus pudoris velis reuulsis, cunctoque dei altitonantis timore deposito, omnique charitatis nota relegata & in exilium pulsa) dicere illos cœlitum dignitatem, moribus & institutis, atque vitæ sanctimonia consecutos. O impudentes Papistas, mendacij sordibus illinitos, & omni animi funestæ prauitati succumbentes, atque à fide Christiana, & charitate fraterna auersos! Quotus enim quisque inter vos vitam non degit belluinam? Quis Dominum timet? Quis illum diligit? Quis pietatis ruinas edere formidat? Quis inter vos (vt breui comprehendam) fontem aquæ vitæ non deserit, & cisternas sibi fodit maximè dissipatas? Si quorundam Papistarum vitam, omnium scelerum, libidinúmque maculis notissimam, Latinis verbis explicare conarer, Latinæ linguæ rudes

Iere. 2. 13.

rudes nihil inde fructus perciperent, quia quod diceretur, neutiquam intelligeretur. Qua de causa operæpretium me facturum duxi, si nuda ac impolita (bona tamen cum fide, animóque syncero) exarata narratione beneuolo Lectori satisfacerem, lingua nostra Anglicana narrando & exponendo ea, quæ vidi atque audiui à viris fide dignis inter illos gesta. Præterea nostros sacrificulos Romani Pontificis (filij perditionis) mandato missos & delegatos in hanc florentissimam Angliæ Insulam ad peruertendos huius terræ accolas, & veritatis splendori insidiantes, quo studio perpetuò tenebras moliuntur in hoc regnum reducendas, quas huic solo suo paternò minas comminantur, atque quibus conuitijs optimos quosque viros insectantur, in hac epistola dedicatoria silentio præteribo. De Papistis satis hoc in loco verba feciſſe videor, & hinc te (vir clarissime, religione, iusticia, liberalitate, cæterisque heroicis animi dotibus nobiliter stipate & vallate) hac oratione crasso filo mihi scripta affari liceat, cui inter homines mortales plurimum debere, ac cui ob tuam erga me charitatem, ad extremum vitæ anhelitum me obstrictum sentio, deuinctumq; fateor. (Blanda absit verbo vanitas.) Quem laborem pro me, cùm veræ Ecclesiæ septis non tenebar in-

 cluſus

cluſus ſuſcepiſti, omnibus patefaciã, cùm fuerã carceribus detẽtus, eò quòd in Papiſtarũ partem propendebam, (& in Seminario Anglicano, *Romæ duos (plus minus) annos ſedẽ collocaſſem, quàm ſæpè me ad te accerſi vocaríque feciſti, quàm manſuetè humanitérque mecum ſemper egiſti, quàm ſalubre mihi cõſilium impertitus es, vt Papiſticæ idololatriæ fæcem exuerem! nonne concionatores permultos, non vulgari doctrina præditos ad me accedere voluiſti? vt ſi qua poſſent ratione, me cœleſti Euangelij veritati reconciliarent atque deuincirent. Pleroſque mihi inſuper libros ſuppeditaſti, quibus nonnunquam lectis, immenſo Dei beneficio, magnam inde vtilitatem ſalutiferam mihi (paruo temporis interiecto ſpatio) comparaui. Habito identidem ſermone cum peritis, atque crebris concionibus auditis, ex indubiæ veritatis inimico (Deo adiuuante) dum in his incluſus corporis compagibus fuero, verum meipſum præſtabo amicum, & ad ſtudia ſacrarum literarum animum applicabo, quarum præſidio, Papiſtarum fraudes detegere, & furta conuincere valeam, & omnibus (Deo meis conatibus auſpicante) demonſtrabo, quod ſit illis artificium, quo priùs perſuadent quàm doceant, vbi autem veritas docendo potiùs ſuadeat, quàm*

ſuadendo

suadendo doceat. Declarabo cunctis istos se nō putare reos, qui honorem nominis Dei deferunt creaturæ,& relicto Domino,conseruos adorant, sibique persuasum habent Deum sine mediatore inexorabilem esse,& prorsus ignorant ad reges per tribunos & comites eūdum esse : quia homines vtique sunt reges,& nesciunt quibus debeant Rēpublicam credere. Ad Deum autem,quem nihil latet,omnium rerum merita nouit, ad promerendum suffragatore non est opus, sed mente deuota. Vbicunque enim talis loquutus fuerit ei, procul dubio respondebit illi. *Sed aduersarij nostri, etsi videāt scripturas sacras suæ sententiæ oppositas, confiteri tamen nolunt se in tetra erroris caligine versari. Quare hæc Sancti Hilarij verba in illos haud indignè quadrare videntur:* Grauis & periculosus est lapsus in multis, etsi enim se intelligant,tamen pudor exurgendi autoritatem sibi præsumit,vt quod errant, prudētiam velint existimari,quod cum multis errant, intelligentiam asserant veritatis. *Et vnde illud quæso? Ex contemptu certè scripturarum, & ex insolenti superbia qua inflati sunt. Si circundarent sibi quasi murum firmissimum, scripturarū doctrinam, nunquam tàm citò ad illorū interiora irrumpere posset hostis.*

Ambros. in 1.cap. ad Rom.

Hilarius de Trinitate li. 6.cap.84.

Tunc

Tunc omnes errores, & idola, & similitudines veritatis comminuerent atque dispergerent, & adeò indicarent immunda, vt ea (menstruatæ mulieris) sordidissimo sanguini cõpararent. Si corde non ficto diuinum auxilium compellarent, sibiq; nihil inaniter arrogarent, Dominus supernè intrans in corda sua, claro suo lumine mentes illorũ illustraret, rationi (animæ formæ) iubar suum infunderet, detegeret occulta, doctorq; fieret eorum quæ ignorarent, tantum si illi ea quæ ab illis sunt, auferre vellent. Sed omnia hæc media, quibus possent saluari, tanquam si nulli essent vsui, respuunt spernunt q;, qua de ratione illorum salus valde desperanda est. Concedat Deus Optimus Maximus *vt respiscant, & veritatem agnoscãt, dum huius lucis vsura, & hoc vitæ curriculo fruuntur, atq; omnia figmenta, quæ multis simplicibus aditum ad cœlorum regnũ penitùs intercludunt, seponant, atq; abijciant, & Sancti Dauidis verborum recordationẽ obliuio nunquã deleat, quæ in Hebraico textu sic se habẽt.* Psal. 34. 13, 14. Iamim oheu chaiim hecaphets hais mi tou liroth vsephatheca, merag, lesconecha Netsor: Mirma Middabber. id est, *Quis ille vir qui vult vitam, diliget dies ad videndum bonum, custodi linguam tuam à malo, & labia tua à loquendo dolum. Et Beatus Paulus:*

ἡγορά-

ἠγοράσθητε γὰρ τιμῆς, δοξάσατε δὴ τὸν θεὸν 1.Cor.6.20.
ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν
ἅτινα ἐστι τοῦ θεοῦ, *id est*, Empti estis pretio 1.Pet.1.19.
magno, glorificate igitur Deum in corpore vestro, & in spiritu vestro, quæ sunt Dei. *Temerè fortassis magis quàm prudenter hanc epistolam, nullis verborum phalaris floscúlisue Ciceronianis exaratam, tuæ amplitudini dicare conabar, sed meæ temeritati tua ignoscat humanitas, atq; dignetur, vt sub tuo patrocinio & tutela, hæc breuis recantationis meæ declaratio in lucem aspectumq; omnium intrepidè prodeat, & impiorũ maleuolentiam flocci pendat, quibus nocendi voluntas non deest, sed officiendi potestas abest, & declinata recumbit. Ne epistola hæc longior sit quàm par est, diutiùs tuam amplitudinem detinere nolo, sed vt hoc meæ erga te qualecunque obseruantiæ monumentum beneuola manu excipere ne graue tibi ducas, mirum in modum posco & imploro. Dominus Iesus te tuosq; (vir magnifice) muneribus suis ornet, augeat q;, & in multos annos Ecclesiæ suæ conseruet & retineat: Serenissimam verò* Reginam Elizabetham, *(quam exteri pleriq; omnibus laudis ornamentis efferunt) protegat, & longæuam in terra faciat, ad gloriam Dei propagandã, & ad comprimendam & confringendam inimicorum*

micorum suorum audaciam, denique ad consolationem nostram: Nobilissimos Proceres, adeoq; omnes huius regni potentissimos ordines defendat, & omni benedictionum genere cumulet, & ad veræ pietatis, & regni Christi propagationem perducat. Amen.

Tuæ amplitudini addictissimus
& humilimus seruus Ioannes
Nicholaus.

The preface to the gentle Reader.

GOD that is my recorde, and ſearcher of all mens heartes (good Chriſtian Reader) knovveth, that with vnfeyned heart I greatly wiſhed this declaration of my repentance,& deſire to be receiued to the true Church,to be imprinted,for two principall cauſes: the one,to certifie my deare countrey men of my reconciliation to the true Church, the other of my diſpoſition to do them good hereafter,when it ſhal pleaſe God to increaſe me with greater knowledge, and to manifeſt how it hath pleaſed Chriſt our Sauiour the head ſhepheard,to call me away by his inſtruments the faithfull and godly,from the whore of Babylon,from the ſchole of error and from the temple of hereſie,to the City of righteouſneſſe,the true Church, his vndefiled ſpouſe. I doubt not but that the godly and vnfeined louers of the glorious and comfortable Goſpell of Ieſus Chriſt will heartily reioyce and giue God thanks, that

Ier.11.20.& 17.10.& 20. 12.
1.Chron.28. 9.
1.Sam.16.7.
Pſal.7.10.
Eſay.29.13.
Heb.13.20.
Apoc.18.9.

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Ier. 11.20. & 17.10. & 20. 12. 1. Chron. 28. 9. 1. Sam. 16.7. Pſal. 7.10. Eſay. 29.13.

Heb. 13.20.

Apoc. 18.9.

Mat.18.12. Luk.15.4. that it was his diuine pleasure to bring me a lost sheepe into his folde, & to him make their prayers in my behalfe, that he of his bountifull mercie will vouchsafe to graunt me continuall perseuerance therein euen vnto the ende of my life, that I may neuer Psal.125.5. swarue from his heauenly trueth vnto blindnesse and errour, wherewith once seduced by false prophets, I was holden captiue. But nowe hauing the assistance of Gods holy Spirit, the trueth of his sacred worde, and perfect loue of the faithfull on my side, I passe not what wicked Papistes speake or do against me: their immoderate and vnciuill bitternesse proceeding from the furious and stormie passions of their poysoned heartes I may well lament, but restraine I can not: therefore I say, Let the Papists here in England fret and fume, and say of my name what euill or slaunder they can deuise, let them write their letters to Rheims in Fraunce, and from thence to Rome with the poste, and certifie all the English Scholers there, that the Popes scholer their owne companion and fellow student is reuolted from papistrie, hath left the Pope in plaine fielde, and quite denyed him, protested against his blasphemies,

and

and renounced the deuiliſh dregges of all his Idolatrie. So ſoone as theſe letters ſhal come to viewe, they will name one Father *Parſons* Ieſuite a Prophet, or Southſayer, for that he at Rome in the Engliſh Seminarie in a certaine exhortation made to the ſchollers, prophecied that one or other of that company (my ſelfe being then preſent amongeſt them) ſhoulde degenerate from their faith, and be the ouerthrowe of that colledge: he confirmed alſo the profe thereof by example, beginning with Chriſt and his Apoſtles, & pyking out Iudas one of the colledge of Chriſt that forſooke his maſter, and then from the colledge of the Apoſtles he named Nicholaus that reuolted. Nowe will their diuines declayme in the refectory pulpit of my ſudden ſequeſtration, and eſtranging from their brotherly ſocietie. The triall and experience of their raſh iudgement, hatred, and enuie, mocking & ſcoffing, had & pronounced againſt others, giueth me ſufficient notice that I ſhall incurre their like rayling, and miſreport. I knowe that I cannot be voyde of their imagined ſlaunders, in iudging me to be the firſt begotten ſonne of the deuil, I cannot eſcape their ſiniſter expoſition of

Robert Parſons ſometimes of Bailyol Colledge in Oxford.

Mat. 26. 16. Luk. 22. 4. Ioh. 6. 71.

Actes. 6. 5. Apoc. 2. 6.

all

all things to the worſt: wherefore I muſt arme my ſelfe with patience, and ſeeing through Gods goodneſſe I am reduced from the miſerable captiuitie of blindneſſe and errour, to the true vnderſtanding and knowledge of Gods holy trueth, I neede take no great thought for their conceiued choller, ſlaunderous ſpeach, and rayling wordes of Sathans prompting, ſithens they haue dealt ſo maliciouſly with my betters. And as for their holy father the Popes curſe with booke, bell and candell, it ſhall not grieue me at all, neither will I take one vnquiet nappe for al his banning and curſing: and ſeeing I haue renounced his Popiſh church, wherein I neither heard the worde of God ſyncerely taught, the Sacraments rightly adminiſtred, nor the Name of God duely called vpon: Seeyng that (I ſay) I forſooke the idolatrous church of Rome, and haue ſo gone from it, as Daniel went out of the lyons denne, and the three children out of the furnace, and am come to that Church, wherein the moſt earneſt Papiſtes them ſelues can not deny (if they will ſay truely and as they thinke in their owne conſcience) but all things be gouerned purely and reuerently in

Dan. 6. 23. & 3. 26.

ly in this true Church of Christ; I haue a desirous minde to profit my louing countreymen, according to the Talent which God of his bountifulnesse shall giue vnto me, in preaching vnto them his holy word, in exhorting them vnto watchfulnesse and prayer against Romish doctrine, which is builded vpon false miracles and traditions of men, beeing the fantasticall deuises of their busie braine for lucre and ambition sake: fynally in warning them vnto amendement of life, that both by their faith and conuersation Gods name may be glorified. If thou art a member of that church the spouse of Christ, whereof he is head, and not Antichrist, the Bishop of Rome, it needeth not then (good christian Reader) much to entreat thee to take in good part this vnlearned declaration of my reconcilement made as it were ex tempore, my selfe being in prison and wanting bookes, to the great impediment and hinderance of this my discourse. The beneuolence of the Papistes I seeke not, for if I shoulde, it were but in vaine, I can not obteine it, for that I haue with vpright conscience made a true rehearsall of such thinges as I haue seene at Rome, yet not all, nor the twen-

tyeth part thereof, but here one thing, and there another, and ſo fewe thinges in all: and this I adde in the ende, if they can not afforde one good worde by mee, yet for good fellowſhippe ſake let them then ſay, *Requieſcat in pace*, but let it be a ſolemne dirge for Ariſtotles ſoule, who neuer knew the true God, but euer liued in gentility & blindnes of the trueth, that he may be deliuered out of Purgatory where they hold him to be, ſo that we may haue conference with him, & know of him whether it be ſubſtantiall & true diuinitie ſuch as he taught and ſet forth in writing, or els whether it be Plato his diuinitie, who was an Heathen or Gentile, and which of them is beſt: and as for the diuinitie which Chriſt preached, and was deliuered by the Apoſtles, and receiued of the faithfull, they are not acquainted with. God euermore enflame and direct me with his holy Spirit, that the zeale of his trueth may throughly pearce and poſſeſſe my heart, that I may ſafely walke in the wayes of righteouſnes & holines al the dayes of my life, & vtterly abandon & deteſt all hypocriſie, & idolatrous ſuperſtition.

I. N.

A declaration of Gods benefites towardes me a wretched sinner.

HOwe prouident a patrone, and bountifull a father the Lorde of life hath bene vnto me his vnthankeful and rebellious childe, his sundry and manifolde benefits doe testifie, and this my vnfeyned reconciliation to the true Church doeth verefie the same, yea the continuance of his louing kindenesse was herein principally declared: for whereas mine owne natural corruption wrought dayly in me the banishment out of his fauour, and the danger of reprobation, he notwithstanding in consideration of my frailtie, neuer withstoode to helpe me in all dangers both bodily and ghostly, and to plucke me out of the pit of perdition, whereinto the haynousnesse of my offences haled me by violence. Oh gratious God, howe shall I a sinner, conceiued in sinne, and brought vp in iniquitie, worthily aduance the excellencie of thy loue? who shal giue me a heart to conceiue this thy kindnesse? whence shal I haue vtterance to sound out thy mercie?

Of my self (because I am a vessell of wrath subiect to sinne, death, hel & condemnation) I can not conceiue so perfect a worke: thou therefore which art the euerlasting fountaine of all goodnesse, giue it me, oh giue it me, and I shall haue it, and in the hauing of it I shall magnifie thy Name, extoll thy power, & maruetle at thy mercy. Thou hast had speciall regard to my fraile estate, and safetie of my soule. I had once lost the precious pearle of thy blessed Gospell, which is the true iewel of all christian ioy, but by thy gratious gift I haue found it againe, in consideration whereof, Christian duety bindeth me to take the sacrifice of thankesgiuing, and burne the same vpon the altar of an humble heart, that the redolent & perfumed incense thereof ascending vp into heauen, may be acceptable to thy diuine Maiestie, whose speciall delight is in such a burnt sacrifice and oblation.

Ier.2.13. Iam.1.17.

Matth.13. 45,46.

Psal.116. 12,13.

Psal.51.17.

A discouerie or laying open of my zeale in Poperie, and howe I preached before that Antichrist of Rome, and also of the causes of my most happie conuersion to the trueth.

IT is not yet a twelue-moneth past (good Christian audience, & welbeloued brethren in our sauiour Christ) since that, before some of you nowe prysoners, and thē my scholefelowes, I preached, as you knowe, commaunded by our superiours at Rome, in defence of the Romishe Religion, which nowe (God be thanked therefore) (being reduced by the godly and dayly counsell of the ryght worshipfull Syr Owyn Hopton knight, Lieutenant of her Highnesse Towre of London, the strōg & piththy per-

swasions of learned Preachers, which through his meanes and permission, had accesse vnto me, and the hearing of their fruiteful sermons, confirmed by the true and liuely word of Christ Iesus) I vtterly detest. How earnest I was then in perswading the English Students to embrace Papistrie, and in exhorting you sometimes my Scholefellowes, (as the Popes Apostles,) faythfully to doe your message, constãtly to take the crosse of Christ vpon you in all troubles and afflictions, and couragiously to abide Martyrdome, I thinke you haue in remembrance. Anno. 1580. About halfe a yeere past, I was also requested by the Prefect or Master of the English Studẽts, named father Peter Iesuite, a Spaniarde borne, to make a Sermon in the Latin tongue, vpon the festiual day of Peter ad Vincula,

Vincula, certayne Engliſh Doc-
tours of the citie, and ſome of the
Popes Chappel, with other ſtrā-
gers being preſent at dinner. I
preached then contrary to ẏ true
Religion, againſt faith, the buck-
ler of our defence, the Towre of
refuge, the enemie of deſperatiō,
the comfortreſſe of the afflicted,
and the perfecte way to ſaluati-
on. I preached alſo repugnantly
to maintaine popiſh idolatrie, a-
gainſt the heauenly Goſpell, the
newe Teſtament, and laſt wil of
our Sauiour Chriſt. Thus dyd
I wilfully fyght agaynſt Gods
worde, albeit my conſcience cry-
ed within me day & night, This
is not the right way to get eter-
nall life, thou muſt worſhip God, Apoc.
and not a ſtocke or ſtone. Well, 22.9.
it pleaſed God of his mercifull
goodneſſe to viſite me with grie-
uous ſickneſſe both of bodie and
minde, two dayes after I made

this Latin Sermon, which was
Auguſt. the Wedneſday after S. Peter
5, ad Vincula his day. Truely then
lying very ſicke in my bedde, and
more like to die, then liue, conſci-
ence ſo pricked and diſquieted me,
that I feared condemnation: my
conſcience alwayes ſuggeſting,
and as it were telling me, Papi-
ſtrie to bee an idolatrous and ſu-
perſtitious religion. Yet for all
that, I thought that religion to
haue bene beſt, although I diſ-
puted often againſt the ſame, in-
ſomuch that many of my ſchole-
felowes ſuſpected me to haue bin
an heretike (for ſo terme they
Act, 24. Proteſtantes.) One of you that
14. was prefecte of our chamber in
the Engliſhe Seminarie, may
eaſely gather that I was no true
louer of the Goſpel, when as I
ſo ſharply ſpake, and preached a-
gainſt the profeſſors therof. And
how vnwiſely I ſlept, in the col-

deſt

deſt time of the yere the laſt winter, vpon hard boards, forſaking my bedde, howe I ſcourged my ſelfe with whipcordes, and how I faſted twiſe in the weeke: you may coniecture by this, that I was a Papiſt, which woulde ſeeke ſo to ſhorten mine owne life: you knowe alſo, how I tooke thereby a vehement cough with continuall ſpitting, which ſince your departure grewe to a dangerous diſeaſe, wherof I thanke God I am nowe recouered. My Confeſſor dyd aduiſe me to ſuch and ſo extreme diſcipline and correction of my bodie, as had I ſtil followed his directions, I had bene dead yer nowe, and put in the grotte, for graues haue they none at Rome, but Vawtes. If this be good or wholſome counſel for a man ſo to correct himſelf, that hee ſhall bee the cauſe of his owne death, iudge you. But I

1. Reg. 18.28. Luk. 18. 12.

left

left thoſe ſuperſtitions, and ſuf-
fered reaſon to rule my wil, be-
foꝛe it was too late, and hauing
recouered my health, I preſen-
ted my ſelfe beſoꝛe the Pope, and
obteyned leaue to goe to Rheims,
foꝛ that the ayꝛe there was moꝛe
tẽperate. I had beſoꝛe that time
made an Oꝛation & a Sermon
in the Latin tongue, preſẽted be-
foꝛe the Pope and foure Cardi-
nals, and beſoꝛe all them that
were with the Pope in the Con-
ſiſtoꝛie. If you my bꝛethꝛen yet
priſoners within the Towꝛe,
deny the aſſertion thereof, yet to
your ſhame, and my credit, they
that ſhall goe to Rome foꝛ plea-
ſure ſake, may ſafely goe to the
Popes Protonotary, dwelling
faſt by Saint Peters church in
the inquiſitoꝛy palace, oꝛ to any
of his clarkes, and there make
inquiſition of my name, which is
regiſtred in thꝛee great paper
volumes,

volumes, of ſuch as are alwaies preſent, wryting in chambers, to whom all men without daunger may reſorte: where, turning to my name, they ſhall finde ỳ Sermon and Oration conteyning tenne ſheetes in Paper, for the which the Pope gaue me great thankes, and ſo did the Cardinals, with all the reſt. Moreouer (which I had almoſt forgotten) being before the Pope, I had a wallet for foure Prieſtes, and a Doctor, & others, full of Agnus deis, Grana benedicta, Medellas, Croſſes, and Beades, with other traſſhes: and forasmuch as I had neuer before that tyme ſeene the Pope bleſſing wallets, I did hold ỳ wallet before him, and would haue had him to hold it vpon his lappe, and ſo to haue bleſt it with his red cappe. Well, I neuer drewe backe my hand from him, vntill extraordinarily

he

he had bleſt it three times, which
before that time as I thinke,
was neuer ſeene. So that Eng-
land is happie, which hath got-
ten ſuch a wallet, with ſo many
bleſſings, wherby (perhaps) they
may deliuer their Grandſiers a-
pace out of purgatory: it is a
ſtrange thing to ſee what vertue
may be thruſt into a wallet. O
vnwiſe people that truſt to ſuch
traſhes. If I had money plen-
tie, I would get you a thouſand
bleſſings, but God bleſſe vs all
from ſuch hypocriticall benedici-
ties. Well, concerning my iour-
ney, I forſooke Fraunce, & came
not at Rheins: but traueiled tho-
rowe Germany, and arryued
in Englande, and was within
eight dayes taken priſoner, and
brought to the Towre: and be-
ing there kept in priſon for Papi-
ſtry, I thought it good to cõſider
the eſtate of my religion, not fea-

ring

ring the death of the bodie, so much as the condemnation of my soule, to burne in hell fire for euer, if I helde not true religion, although that others in their bookes should write me a holy Martyr. Thus in prison with a sorowfull minde, a carefull thought, and a troublesome conscience, I spent the time, where with sobbing teares and hearty prayers, I craued of GOD, that he of his merciful goodnes, would vouchsafe to assist mee in al troubles and persecution, that valiantly I might bee able to fight vnder his banner, stoutely to ouercome the subtil assaults of the deuill, prudently to despise the deceitful promises of worldly felicitie, manfully to abandon the frailtie of the flesh, and ioyfully to take vp the crosse, and followe Christe, euen to the death, the death of martyrdome. It pleased

Matt. 10 28. Luk. 12. 5.

Mat. 10. 38. & 16 24. Actes. 5. 41. 1. Pet. 3. 14, 15. 2. Tim. 2 11, 12.

pleased God, hearing this my
foolish petition, & knowing me to
be seduced by false prophets, (I
say not, ne dare say, such as you
my brethren are,) for that I hope
you haue determined to recant
your wicked religion: but I doe,
and may boldly say, such as you
were before your apprehension,
and imprysonment here in the
Towre. Well, I say, it pleased
God of his goodnes, knowing me
to bee in errour, to lighten myne
eies, that I might clearely see the
abominable Idolatrie, the per-
nitious superstition and vaine ce-
remonies, which are vsed & prac-
tised in al Coūtries, where Anti-
christ reigneth, who is an enemy
of God, a robber of his honour, a
false seducer of ỹ people, a distur-
ber of cōmon weales, a corrupter
of Gods holy Word, a Corriner of
princes, a setter downe of newe
lawes & strange cōmandements,

otherwise

otherwise then our master Christ in his blessed word doeth allowe: & briefly, a great stumbling blocke of offence to infinite thousandes of the true louers of the Gospell, an open persecutour, & a bloudie butcher. Whē my heart was prepared to perceiue the fickle fundation of this vnsauored religiō, I recanted from the bottome of my heart, and bewailed that euer I was a Papist: but afterwards somewhat comforting my selfe, I craued, and doe craue, and shall with Gods helpe aske mercy and forgiuenesse, for al my idolatrous crymes and faultes committed against his diuine maiestie. I shal become of a Rebell a true subiect, of an enemie of the trueth, an embracer thereof. I will study and endeuor by God his grace during my life, that his wrath and indignation worthily deserued, may be pacified, & that I may be founde

acceptable

acceptable in his sight at ỳ dread-
Rom,2, full day of iudgement, when eue-
16. ry man shall giue an accompt of
Apo,20, his Stewardship. I will moreo-
12, uer do what I can to reforme the
iudgement and conscience of our
Aduersaries, and to bring the e-
nemies of the Gospell to the loue
Rom,6. thereof. But it is not in him that
16,18, willeth, neither in him that run-
neth, but in God that sheweth
mercie. There shall want no dili-
gence in me by gods helpe, in this
my first sermon after my recanta-
tion, to haue you my brethren
brought into the way of saluatiõ,
who yet hitherto (as it seemeth)
either ignorantly or wilfully wã-
der from the same. I haue cho-
sen a Theame fit for my purpose,
to discouer the errours and va-
nities of your religion. But be-
fore I enterprise to discourse o
my text, I thinke it most needefu
to make my prayer to God, that

I

I the preacher may with a pure minde, feruent zeale, wholesome doctrine and bolde vtterance, instruct you that bee here present, and that you the hearers may diligently marke, & obediently follow ỹ which is taught, ỹ you may heare Gods word with reuerẽce, & practise the same in your life & conuersation, that I may preach to the honor of God, to ỹ extolling of his benefits towards vs miserable wretches, to the edifying of his church, to the enlargement of his holy kingdom, to ỹ aduancement of the trueth of his sacred Gospel, to the extirpatiõ of sinne, to the abolishing of Papistry, to ỹ reformation of you ỹ bee infected therewith, to the plucking down of Babylõ, & finally to ỹ building vp of the walles of Jerusalẽ. In which prayer I cõmende to your good deuotion the whole estate of Christ his church militãt here on earth, &c.

The recantation of Iohn Nichols a Seminarie man, & lately *the Popes Scholer, made in the Tower of* London, the fifth day of February, 1581. & the 23. yere of her Maiesties most blesed reigne, before Syr Owyn Hopton, Knight, with diuers other Gentlemen Citizens of London, and many others. Where also were present certaine of the same sect, and lately his fellowes and companions.

Matth. 7. 15.

Cauete a falsis prophetis, qui veniunt ad vos induti vestibus ouium, sed intus lupi sunt rapaces.

Beware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues.

IN this parcell of scripture, good Christian audience, and welbeloued brethrē, we haue three things worthie to be noted. The first is a caueat, warning, or watch word giuen by our Master Christ, whē he

he sayth, Cauete a falsis prophetis? Beware of false prophets. False teachers of mens traditions, Romish Priestes, craftie seducers, he biddeth vs take heede of such deceitfull Juglers. In the seconde poynt or cõma, he telleth vs their outward habit, by the which we may distinguish and know them from true Prophets, when as he saith, Qui veniunt ad vos induti vestibus ouium: Which come to you in sheepes clothing. In the thirde poynt, which is the shutting vp of the sentence, he sheweth vs their inward habit, Sed intrinsecus sunt Lupi rapaces: But inwardly they are rauening wolues, deuourers of the flocke. These three poyntes or diuisions will I handle, God willing, in order, as the text giueth me occasion. Our auncient aduersary the serpent (derely beloued in our sauiour Christ) was neuer more busie to seeke the de-

ſtruction both of body and ſoule, the time neuer more dangerous to fall, the people neuer ſo leude & prone to ſinne and idolatrie, the Papiſtes neuer ſo vigilant to deceiue their owne countrymen, as in theſe our latter dayes, whereof Chriſt prophecied: neyther ſeeke they onely to ſpoyle them of their goods, but alſo to plucke them from the trueth and ready waye to ſaluation, vnto wicked errour and idolatrous ſuperſtition, and from the perfect path that leadeth to life euerlaſting, vnto the lamẽtable way of endeleſſe torment & vtter deſtruction. Wherefore my brethren, if you haue the feare of God before your eyes, if you haue the loue of trueth dwelling in you, if you haue an eſpeciall care to ſaue your ſoules, yeelde not to the ſerpentes perſwaſion, take heede of falſe prophets, cõſent not to the doctrine of Romiſh prieſts,

the

the Popes Apostles: For sayeth one, Dum Romani sacerdotes quã maxime possunt, enituntur multa prædicare, quæ saluti animarum cõuenire videantur, non pauca prædicant, quæ ad perennem animarum perniciem ducũt: Whiles that the Romish priests endeuor as much as they may, to preache many thinges, which seeme to agree to the saluation of soules, then teach they not few things which tende to the perpetuall destructiõ ther= of. The first point of their deuilish doctrine, in seducing the blinde and ignorant people, is this, To tell vs, that we leaue this article of our Creede vnbeleeued, Credo sanctam Catholicam Ecclesiam, I beleeue in the holy Catholike Church, if we acknowledge not the Romane church to be the ho= ly catholique Church. As though that were true. In the iudgemẽt of all the learned and godly, the

Catholique Church is disperſed ouer the face of the earth, not tied or vnited to any proper place as Rome, or perſon as the Pope. The Councill of Nice, in tyme paſt committed the charge of the Catholique Church, to three principall Patriarkes, Rome, Alexandria, and Antioch, which afterwards came to Conſtantinople. Nilius in his booke de primatu Romani Pontificis, of the ſupremacie of the Biſhop of Rome, ſayth, Quandoquidem quędā prouinciæ ſpectant ad eccleſiam Romanam, aliquę ad Epiſcopum Alexandriæ, & aliquæ ad Epiſcopum Conſtantinapolæos, iam non magis ſubditæ ſunt Romano Epiſcopo, quam Romanus Epiſcopus ſubditus ſit illis: Foraſmuch as certayne countries are limited to ỳ church of Rome, certeine to the Biſhop of Alexandria, and certeine to the Biſhop of Conſtantinople, they are

Primacie by lymitatiō.

are now no more vnder him, then he vnder them. I gather by this Councill of Nice, which all Papiſts at Rome do allowe, that the Church of Rome was not onely accompted Catholique, but alſo the Church of Alexandria was taken to be Catholique, & in like maner the Church of Antioch. I am certeine you wil not deny the Biſhop of Rome euer heretofore to haue bene, & as yet to be Pope, therefore I inferre the Biſhop of Alexandria, and the Biſhoppe of Antioch to be Popes, & Chriſtes Vicars, and ſo conſequently to be three Popes, and three Chriſtes Vicars. Haue you taught our Engliſh men ſo, ỹ there be three Popes, & three Catholique churches, and are you put in priſon therefore? No, no, I know it is otherwiſe. I take you to be hirelings. Pope Gregory the xiii. of that name, or rather by his right Greg. 13.

name, Hugo Bon compaignion, Hugh goodfellowe, hath brybed you with his money, that you ſhould preach him to be Pope alone, and none other. Is this prętie ſtuffe, vt amor nummi eſſet caſus multorum, that the loue of money ſhould be the fall of many? I will ſpeake a litle more touching your Catholique church. Athanaſius ſaith, Roma eſt metropolis Romanæ ditionis, Rome is the mother church (not of the whole worlde) but of the prouince of Rome. I wil not ſpeake of Englād, Ireland, Scotland, Frāce, Dēmarke, Polonia, Suetia, Bohoemia, of Germanie, Heluetia, Pruſſia, Ruſſia, Lituania, Pomerania, Auſtria, Rhetia, Vallis, Tellina, &c. where the Goſpel floriſheth. But is your church ỳ mother church? and hath your Pope gouernmēt and iuriſdiction ouer the churches in Aſia and Affricke? It is

well

well knowen that there is Chriſtianitie in Aſia, Affricke, Armenia, Aethiopia, Cyprus, Conſtantinople and other places, where the Pope dareth not once peepe, for all his pontificalitie at Rome. And in reſpect of all Chriſtian aſſemblies & faithfull members, whereſoeuer the church is called Catholique, that is meant vniuerſall. So that your church and all churches are to bee tried and knowen not by your erring councils, canons, conſtitutions, decrees and gloſſes, but by ỹ word of God, which is the touchſtone of trueth. Ireneus ſaith, Columna & firmamentum eccleſiæ eſt Euangelium & ſpiritus vitæ. The pillar and buttreſſe of the church is the Goſpell and ſpirit of life. Auguſtine vnto ỹ Donatiſtes ſaith, Sunt certe libri dominici quorum authoritati vtrique conſentimus, vtrique credimus, vtrique ſeruimus: ibi

Lib. 3. cap. 11.

Auguſt. de vnitate Eccle. lib. 3. cap. 3.

ibi quæramus eccleſiã, ibi diſcutiamus cauſam noſtram: There are verely bookes of our Lorde, vnto the authoritie whereof eche part agreeth, eche part beleeueth, and eche part regardeth, there let vs ſeeke for the church, and thereby let vs examine and trie our matters. This I thought good to note here, leaſt that any of this faithfull congregation ſhould at any time be caried away with ỹ bare name of your catholique churche. Nowe moreouer you ſeeke to proue your church by antiquitie, multitude, ſucceſſion of perſon or place, none otherwiſe then falſe coyners, who will not haue their money knowẽ by the fineneſſe of golde, or by the touchſtone, but by the waight, by the ſounde, by the coyne, and by the colour which they may eaſely counterfeite. Therefore they alledge antiquitie vnto vs, following

Church to be ſought in the ſcripture.

ing that which was ſpoken vnto Job by one of his friendes, Conſule quæſo priſcam ætatem, et compara te ad perueſtigationem maiorum illorum: Aſke for the auncient generation, and prepare thy ſelfe to ſeeke for the fathers. Iob. cap. 8. 8.

Prouecti ætate loquentur, et annoſi notam facient ſapientiam: Dayes ſhall ſpeake, & the multitude of yeeres ſhall teach wiſedome. Iob. 32. 7

To whom I could anſwere by Job himſelf, euẽ in ỹ verſe next following, Magiſtri ſemper ſapientes non ſunt, neque ſenes omni tempore intelligunt iudicium. The maſters are not alwaies wiſe, neither do ỹ olde men alwayes vnderſtãd Judgement. 9. verſ.

Profectò ſpiritus ille in mortali, et afflatus omnipotentis efficit eos intelligentes: It is ỹ ſpirit of God, & not yeres, that ought to ſpeak in man. 8. verſ.

If antiquitie ſhould prꝛeuaile, why then (I prꝛay you) is the Church compared to a litle Barke Auguſt. ad Pet. Diac. cap. 34.

Barke or Ship, which the more
she is vpon the sea, the more shee
leaketh: vnto a house, which with
age decayeth & falleth to ruine:
to a Citie and the policie of it,
which is corrupted from tyme to
time, if it be not brought backe to
the first institution: & to a mans
body, whereunto yeeres do bring
all kindes of euill: to be short, age
is euen as sickenesse it selfe to the
most healthfull and temperate
body in the world. I say thē that
antiquitie alone ought to make
vs thinke, ẏ in the Church there
is a great sicknes, and much fil-
thynes, & that euen for this cause
alone, without any longer con-
futation, it is requisite to bring
a broome to purge it, and to call
for a Physition. So farre is it off,
that for these things a man should
maintayne your Church to bee
pure & holy, as you do. Further-
more I demand, how you wil an-

swere

swere vnto Saint Augustine, entreating vpon the threescore and fourth Psalme, who sayth, That Jerusalem began by Abel, and Babylon by Cain. The promise was made by Isaac, and the bastardise by Ismael. Who were the elders? If antiquitie were a marke of the trueth, how woulde you haue answered vnto ỹ Jewes, who tolde Christ that they were the children of Abraham, who was the first father of the beleeuers? They had their Genealogie from the creation of the fyrst man, they did alledge the couenants that were made betweene God & them. Notwithstanding, Christe being sent vnto them according to these promises, vnder the shadowe of this antiquitie, they maliciously called hym the carpenters sonne, a Samaritane, one that had the deuil, & a preacher of Noueltie. And there is great

Iohn 8. 33.

Matth. 13. 55. Iohn 8. 48. Marke 1. 27.

great likelyhood, ẏ if some of you Papists had bene thē there, seeing at that time they vsed ẏ selfe same arguments, you would haue holpen to haue crucified him. Furthermore, what wil you answere vnto the Greeke Churches, the Armenians, Ethiopiās, &c. founded by the Apostles, and as olde as the church of Rome, yea and elder too, seeing that the Church of Christ, as we knowe, tooke her beginning from the East to the West? If antiquitie be a marke of holines and puritie, they are holy and pure: and if they bee holy and pure, then the latin Church in comparison of them, is moste vnholy and impure. If they bee Heretiques and impure, then it followeth that antiquitie is not a marke to proue the holines or veritie of the Church. Howe then? shall we reiect antiquitie? nay rather, we imbrace it with all our

hearts,

hearts, ſo that it bee agreeable to Gods worde. Tertullian de Virginibus velandis, ſaith, Conſuetudo initium ab aliqua ignorantia vel ſimplicitate ſortita, in vſum per ſucceſſionem corroboratur, & ita aduerſus veritatem vendicatur. Sed Dominus noſter Chriſtus veritatẽ ſe, non conſuetudinem cognominauit. Viderint ergò, quibus nouum eſt, quod ſibi vetus eſt. Hæreſes non tam nouitas, quàm veritas reuincit. Quodcũque aduerſus veritatem ſapit, hoc erit hæreſis, etiam vetus cõſuetudo: Custome either of ſimplicitie, or of ignorance, getting once an entrie, is inured & ſtrengthened by ſucceſſion, and then is defended againſt the trueth. But Chriſt our Lorde calleth himſelfe trueth, and not custome. Let them take heede therefore, vnto whome the thing ſeemeth newe, that in it ſelfe is olde. It is not ſo much the noueltie of the matter, Ioh. 14. 6.

matter, as the trueth that reproueth an heresy. Whatsoeuer sauoreth against the trueth, is an heresie, be the custome thereof neuer so olde. Victi ratione opponunt consuetudinem, quasi consuetudo sit maior veritate. Beyng ouercome with reason, they defende themselues with custome, as though custome were better thē the trueth. We may not prescribe of custome, but wee must ouercome with reasō. Custome without trueth is the mother of error. Istud non est curandum quod aliquis ante nostrū tempus fecit, sed id precipue nobis curæ debet esse, ꝙ a Christo factum est. Non est imitanda nobis hominum consuetudo, sed dei veritas expectanda: That is, we must not regard ẏ which any other hath done before vs, but we must regarde that which Christ hath done, which is before all. For we must not followe the custome

cuſtome of men, but the trueth of God. Againe he ſaith, Mos ſine veritate, eſt vetuſtas erroris. Et dixit dominus, Ego ſum veritas: & nõ loquutus eſt Dominus, Ego ſum conſuetudo: Cuſtome without trueth is an old error. And ỹ Lord hath ſaid, I am the trueth, and not, I am cuſtome. Ignatius ſayeth, Quem non audire eſt manifeſta perditio: Whome not to heare is manifeſt perdition. See then howe the moſt auncient ſende vs alwayes to learne the trueth of him, which is moſt ancient of all. Thus much briefely touching antiquitie or cuſtome. Nowe let vs come to multitude. It is ſayde expreſſely, Exodus. 23. Ne inſiſtito veſtigiis potentiorum ad mala: Thou ſhalt not folowe a multitude to do euil. Alſo, Mat. 7. Lata eſt porta, & ſpatioſa via quæ ducit in exitium, multique ſunt qui ambulãt per mediũ eius. Wide is ỹ

De ſeipſo ad Pompeian. epiſt. 9.

Ignatius ad Philadelph. Canon. conſuetud. diſt. 11.

Exod. 23. 2.

gate, and broade is the way that leadeth to destruction, and many there be which go in thereat. Cõtrariwise, Luke. 12. Ne time, ô parue grex, nam visum est patri meo dare vobis regnum: Feare not, my litle flocke, for it is my fathers will to giue you a kingdome. Moreouer, wee see how that all the worlde was brought to one Noah, and afterwardes came to Abraham, then God chose one people of Israel, the least (as it is sayd) of all peoples, and finally of all peoples the least parte, that is to wit, Christendome: which for this cause he calleth a litle flocke, so farre forth, that S. Augustine saith, That ỹ Church was sometime in one Abel, & in one Enoch. August. super Psalm. 128. Wherefore multitude ought rather to be presumption, then a marke of the true Church. Forasmuch also as man by nature is alwayes more

more prone to euill, then to any goodnes, if multitude ſhoulde take place, then Paynims ſhould be happier then we be, for ỹ they ſurpaſſe in nomber. For whereas there is one that beleeueth in Chriſt our Sauiour, you haue a thouſande that beleeue him not. What a multitude is there of Turkes, of Jewes, and other infidels? Alſo in Noah his tyme, what a multitude there was ỹ would not acknowledge God, nor folow his commandements, nor giue credit to Noah his preaching, but with one conſent conſpired againſt him, mocked him, & his religion, Gen. chap. 6. The Samaritanes were more in nõber, then they of the tribe of Juda. And in Juda and Iſrael, the multitude of the idolaters was the greater. For the Prophet Elias made his complaint, that he was left alone, & that all the reſt

had forsaken their liuing Lorde, and giuen them selues to idolatrie: and as you may reade in Ieremie 4. There arose vp 400. false Prophets, who swarued from Gods lawe, and folowed their owne imaginations, against one good Prophet Micheas. And the Prophets crie, Omnem populum seductum fuisse, a regibus vsque ad Sacerdotes & Prophetas: That all the people were deceiued, euen from the Kings, to the Priestes and Prophets. In the Church of Christ also, nomber & multitude shall haue as small roume: for euen at the beginning thereof, it was sayde, Who hath beleeued our word? and to whom hath the Arme of the Lorde bene reuelled? Anon after the death of our Sauiour, the Scholemen hold, ꝑ for one instant, the church stood in the Virgin Mary alone. In the time of Arrius, almost the

1. King. 22. 6, 13, 24.

Ierem. 18. 18

Esa. 53. 1. Ioh. 12. 38. Rom, 10. 16.

world

world throughout, was of ẏ Arrian hereſie, and fewe beſides Athanaſius, with fiue of his company, profeſſed the true fayth. Wherefore the Emperour of the Arrians ſayd, That foure or fiue perſons with their Athanaſius, woulde trouble the peace of the world. To whom Liberius the Biſhop of Rome anſwered, That his ſolitude or fewneſſe did not any whit diminiſh the worde of faith. As for the declining eſtate of the Church, wee are giuen to wit, That when ẏ ſonne of man ſhall come, before whoſe cõming Antichriſt ſhall ſeduce the world, Neque fides, neque charitas inuenta erit in terra, & iſti dies erunt tanquã dies Noah & Lot: There ſhall neither faith nor charity be found on the earth, and thoſe dayes ſhal be as the daies of Noah & Lot, &c. The Eclipſe then of this Moone ſhalbe as it were vniuerſal, al the

Theod. lib. 2. cap. 16.

Matt. 24. 12, 37.

whole earth being put betweene ỹ Church & the sunne. And therefore if we shall finde no other direction in such darknes, then the multitude, we shall haue no part with that litle nomber. So much for multitude, whereof the Papists make great account. Nowe will I speake a litle of Succession, which you, my brethren, take to bee a very substantiall argument of the trueth. But Christ saith in the 23. of Matthewe, In cathedra Mosis sedent Scribæ & Pharisæi: By order of Succession, the Scribes and Pharises sit in Moses chaire. Annas and Caiphas touching Succession, were as wel Bishops as Aaron and Eleazar. Of Succession S. Paul saith to the faithfull at Ephesus, Scio quod post discessum meum intrabunt lupi rapaces, ex vobis ipsis exurgent viri peruersa loquentes: I knowe that after my departure hence,

hence, rauening wolues ſhall enter and ſucceede mee, and out of your ſelues there ſhall (by Succeſſion) ſpring vp men ſpeaking peruerſly. Therfore S. Hierome ſaith, Non ſanctorum filii ſunt, qui tenent loca ſanctorum: They bee not alwayes the children of holy men, that (by ſucceſſion) haue the places of holy men. Notwithſtanding the Pope himſelfe will ſay, as it is before alledged, In Papa ſi deſint bona acquiſita per meritum, ſufficiunt quæ a loci prædeceſſore præſtantur: If the Pope want good things by his own merits, the good thinges which hee hath (by Succeſſiõ) of Peter his predeceſſor, are ſufficient. And the gloſe vpon Petrus fecit Papas hæredes bonitatis ſuæ: Peter made ỹ Popes, heires of his goodnes by Succeſſion. And againe, Papa recipit a cathedra ſanctitatẽ. The Pope receiueth his holines by

succession of his chaire. Such affiance sometime had ỳ Scribes and Phariſes in their ſucceſſion: therefore they sayde, We are the children of Abraham. Unto vs hath God made his promiſes: art thou greater then our father Abraham? As for Chriſt, we know not from whence hee came, or what can he ſhewe for his ſucceſſion? And when our Sauiour went about to reforme the abuſes and errors, they sayde vnto him, By what power doeſt thou theſe things? and who gaue thee this authoritie? where is thy ſucceſſion? Upon which wordes Beda ſaith, Intelligi volunt diaboli eſſe quod fecit: They woulde haue the people vnderſtand (for that he had no ſolemne ſucceſſion) that al that he did was of the deuill. And Cyrillus frameth their words in this ſort, Tu ortus ex Iuda, commiſſos nobis faſces vſurpas:

Ioh. 8. 33, 53.

Iohn 9. 29.

Matt. 21. 23. Iohn 2. 18.

Beda in Matth. 21.

Cyrillus Catena in Luc. 29.

ſurpas: Thou beeing of the tribe of Juda, (and therefore hauing no right vnto the priesthoode) takeſt vpon thee the office that is committed vnto vs. Likewiſe Chryſoſtom imagineth ỹ Phariſes thus to ſay, Tu de ſacerdotali familia natus non es, Senatus tibi hoc non conceſſit, Cęſar non donauit: Thou art not of ỹ houſe of priests, the Councill hath not graunted it thee, the Emperour hath not giuen it thee. Thus to mainteine themſelues in credit, (for that they had ſucceſſion, and continuance from Aaron, and ſate in Moſes chaire) they kept Chriſt quite out of poſſeſſion, and ſayd vnto him then, euen as you my brethren ſaye nowe vnto vs, Who euer taught vs this pernitious doctrine before? what ordinary ſucceſſion of perſons, and vocation haue we? what Biſhop admitted vs? who confirmed vs? who

Chryſoſt. in Mat. Hom. 39.

Matt. 23. 2.

who allowed vs? Therefore (good christian hearers) let not these the Papistes great wordes much abash vs. The Scribes & Phariſes in the like caſes vſed the like language long ago. But let me aſke you a queſtion. Howe can you ſhewe any demonſtration or probabilitie, that the ſucceſſion of your church is lawfull? If there were any church that could alledge ſucceſſion of perſons, it were the church of the Jewes, for they were of the houſe of Aaron, from the father to the ſonne, and beſides them none might ſacrifice. Moreouer to them it was promiſed, that they ſhould continue ſo for euer. And in deed, when the Prophets exhorted them to reformation, they had no other thing in their mouth, but this, Lex a Sacerdote non peribit, neque conſilium a ſapiente, neque verbum a propheta: The lawe ſhall not

not periſh from the prieſt, nor the counſell from the wiſe, nor the word from the Prophet. But the ſpirit of ỹ Lorde anſwered them, Quomodo dicitis, Sapiẽtes ſumus, & lex Iehouæ penes nos eſt? vtique ecce ad falſitatẽ operatur ſtylus, ad falſitatem operantur legis periti: fecerúntne ſapientes vt erubeſcerent? conſternatíne ſunt & capti? ecce verbum Iehouæ ſpernunt, eccuius rei ſapientia ineſſet eis? Howe ſay ye, We are wiſe, and the lawe of the Lord is with vs? For it is in vaine, that the pen is made, and that there is a ſcribe: wiſe men are confounded, and ſeeing that they haue reiected the worde of the Lord, what ſhalbe their wiſdome any more? In like maner when the Iewes boaſted to Ieſus Chriſt, that they were of the ſeede of Abraham, I know it wel (ſaith he) but the deuil is your father. And in very deede this ſucceſſiue Iere. 8. 8. Iohn 8. 44.

ceſſiue and hereditarie wiſdome crucified Chriſt, and reiected ſalvation offred vnto them, as alſo this ſelf ſame ſucceſſiō (although it be only pretended) worſhippeth Antichriſt, and interteyneth her owne perdition. Moreouer I demande what theſe alledgers of ſucceſſion would haue anſwered to the Arrians, Samoſetans, Neſtorians, &c. who had their beginning continued from the firſt Biſhops euen to themſelues, and namely to Neſtorius and Samoſetanus, both which were lawfully called to ỹ patriarchal churches, the one to Conſtantinople, and the other to Antioch? Alſo, what will you anſwere to the ſucceſſion alledged by al the Greeke and eaſt churches? To be ſhort, to the reformed churches of England, Dēmark, Swethē, a great part of Almaigne, through all which there is at this daye this ſucceſſion

ſion from Biſhop to biſhop, from Paſtor to Paſtor? If you wil alledge the Popes ſucceſſion, wee deny it you, & it is another queſtion. If ſimply ſucceſſion, you haue loſt your cauſe. If your doctrine, then we gaine this poynt, ỹ the ſimple ſucceſſion of perſons without ỹ ſucceſſion of doctrine, is nothing worth. With this ſentence of Pope Adrian the fourth, I end to diſcourſe any further of antiquitie of perſons, Succedimus, non Petro in paſcendo, ſed Romulo in parricidio: We ſucceede, not Peter in feeding, but Romulus in killing. And ſo is it truely: for you ſhall haue no Pope, that teacheth the people howe to liue in the true feare & loue of God, but ſuch an one as perſecuteth and killeth the Chriſtians, that cherefully embrace, and comfortably receiue the glad tydinges of the Goſpell. Thus being commanded

ded to instruct the ignorant, and to feede them with the heauenly word of God, he practiseth tyrannie against them. Wherfore this is an euident signe (that if wee should seeme to grant, (which in no case is to be graunted) the succession of Peter vnto your Bishop of Rome) that he doeth farre degenerate from the diligence of Saint Peter, who had more care to saue soules, then to become riche & famous in the face of the earth: yea, to haue all men subiect vnto him, euen Emperours and kings to kisse his foote. Your Pope doeth alter from the doings of S. Peter, for Saint Peter neuer warranted to any man the possession of heauen for monies sake: but your Pope, like a good pedler, setteth all things to sale, and he that bringeth most, shal in heauen beare the greatest swaye. Wherefore these wordes of Bapti-

sta Mantuanus **are true, speaking of the vnhappie state of Rome:**

-venalia nobis
Templa, sacerdotes, altaria, Sacra, coronæ,
Ignis, thura, preces, cœlū est venale, Deusq;:

Amongst vs in Rome, churches, priestes, altars, masses, crownes, fire, incense, prayer, and heauen are set to sale, yea God himselfe amongst vs may be had for mony. Budæus **sayth,** Sanctiones Pōtificiæ nō moribus regendis vsui sunt, sed, (propemodum dixerim) argentariæ faciendæ autoritatem videntur accommodare: **The Popes canons serue not nowe to guyde mens liues, but, (if I may so say) they serue rather to make a banke, & to get money.** Bernard of Clunice **sayeth thus,** Roma dat omnibus omnia dantibus. Omnia Romæ cum pretio: **Rome giueth all things to them that giue all thinges. All things at Rome wil passe for money. Yea euen in the Popes own Decretals,**

Decretals, you ſhall find it noted thus, in ſexto de elect. & electi poreſtat. fundamẽta in margine, Roma eſt caput auaritiæ, ideo omnia ibi venduntur: Rome is the head of al couetouſnes, & therfore al things there are ſet to ſale. Yea Thomas Becket himſelf (whom you call a ſaint, (& whoſe feſtiual day about Chriſtmas time you keepe with great ſolemnitie, & a fewe of his bones you keep in ſuch reuerẽce, ỹ God himſelfe is not honored ſo much) whẽ for his wilfull diſobedience, & treaſon cõmitted againſt his prince, he had fled for ayde and ſuccour to Rome, and ſawe that nothing woulde be wrought there without mony) wrote thus thereof to the Biſhop of Menze, Mater Roma facta eſt meretrix, & proſtituta eſt pro mercede: Rome our mother is become an harlot, and for money and meede layeth her ſelfe to ſale. To be ſhort, you know

Gul. Neub. lib. 2. cap. 15 & 25.

know that our fathers long ſi-
thens were wont to ſay, Curia
Romana non captat ouem ſine lana:
The court of Rome wil not take
the ſheepe wout the fliece. Chriſt
ſometime thruſt ſuch byers, ſel-
lers, brokers and coarſers out of
the Temple: but contrariwiſe,
you haue receiued in byers and
ſellers, and thruſt out Chriſt, and
ſo haue turned the houſe of God
into a denne of theeues. Saint
Paul ſayth thus vnto the people
of Epheſus, Argentum & aurum
nullius concupiui: I haue deſired
no mans golde or ſiluer. Upon
which wordes, in the gloſe it is
noted thus, Per hoc lupi cognoſ-
cuntur, qui talia concupiſcunt:
Hereby they ỹ deſire ſuch things,
are knowne for wolues. Saint
Hierome ſaith, Quia Prophetę pe-
cuniam accipiebant, prophetia eo-
rum facta eſt diuinatio: For that
the Prophets fel to taking of mo-

Iohn 2.
Matth. 21.

Hieron. 1.
quæſt. 1. lib.
Nunquam
diuinatio.

ney,

ney, therfore their prophecy was become a soothsaying, that is to say, it was of the Deuill, and not of God. This I saye, that according to your dealing, hee that is poore, is not like to go to heauen, but ỹ rich is sure to be saued. Nowe you alledge succession of places, not farre vnlike to the Iewes, who will include orbem in vrbe, the whole worlde in one citie: but we see that God hath chosen many out of Ierusalem, & the Church is not tyed therunto, & God hath suffred by his righteous will, many Christiã churches to be turned into the tẽples of the Turks, as that of Ephesus, founded by S. Paul, & S. Iohn, & that of Bonne in Barbarie, where Saint Austin preached, &c. And further it is sayde there expressly, Glossa communis in eum versiculum, Apocal. 12. 8. &c. that ỹ Church of God for a long time, by reason of the

the perſecution of Antichriſt, ſhal retire herſelf into the wildernes, as the common gloſe it ſelfe doeth expounde. If euer there were church that might alledge ſucceſſion of place, it was Jeruſalem, for of it was ſaid, Dominus in hoc Templo in æternum habitabit: The Lord wil euermore dwell in this houſe. Alſo, Elegi [illegible] hanc domum, vt nomen meum [illegible] in perpetuum maneat: I haue choſen this houſe, to the end that my name may dwell there for euer. And therefore the Prieſts had no other anſwere to al the Prophets that reproued them, but this, Templum Domini, Templum Domini: The Temple of the Lorde, the Temple of the Lorde. But ſee what the Lorde himſelfe anſwereth vnto them, Ite (ſayth he) ad locum meum in Shiloh, vbi habitauit nomen meum a principio, &c. Go, and ſee Shiloh, I haue cho-

Deut. 12. 11.
2. Sam. 7. 10.
1. King. 8. 29

[illegible] King. 21. 7
Pſal. 132. 14.

Iere. 7. 4.

ſen it from the beginning for my houſe: nowe ſee what I haue done vnto it for the wickednes of my people, I wil do euen ſo to the place, which I haue giuen vnto you, and to your fathers. But if you will that I dwell there, amend your wayes, & turne from your euil deedes. Now therefore I ſay, if God hath forſaken his owne Temple, for the iniquitie of the Prieſtes, euen then, when he had none beſides erected in the whole worlde, muſt we tye our ſelues to the church of Rome, or to any other place, where all the clymates of the world are equally his temple? I can not but marualle, why any of our countrey men ſhoulde take the church of Rome, to be the mother church of all churches, and the ſame to be an article of our faith. We are not expreſly commanded by the word of God, to acknowledge ỹ church

of

of Rome, Caput mundi, the head of the worlde: neyther is it expreſſed in holy ſcripture, that we are condemned, if we beleeue not at all the traditions of men: but the Scripture manifeſtly doeth *forbid vs to beleue them. If you can find one only text of the ſcripture, that willeth and commandeth vs to beleeue in the Romane church, as hauing prerogatiue ouer all churches the world throughout, I will be on your ſide to ỹ death. But no ſuch place, I am certain, you can ſhewe in the whole Bible, that the Romane church is ỹ holy Catholique Church, which all men (of what countrey ſoeuer they be) muſt acknowledge to be chiefeſt. It is not ſufficient to claime ſucceſſion of place, it behoueth vs rather to haue regard to the ſucceſſion of doctrine. Bernard ſayth, Quid prodeſt, ſi canonice eligantur, & non canonice viuant?

Eſay 29. 13. Matth. 15. 3. Coloſ. 2. 8.

Bernard. in Concil. Rem

What auaileth it, if they be chosē in order, & liue out of order? So sayeth Saint Augustine contra Donatistas, Ipsum characterem multi lupi & lupis imprimunt: The outward marke, or right of a Bishoppe many giue to wolues, and be wolues them selues. Therefore the auncient father Ireneus giueth vs this good counsell, Eis qui sunt in ecclesia prębyteris, obedire oportet, qui successionem habent ab Apostolis: qui cum episcopatus successione charisma veritatis certum, secundum beneplacitum patris acceperunt: It becommeth vs to obey those Priestes in the church, which haue their succession from the Apostles, and together with the succession of the Byshoprickes, according to the good wil of God the Father, haue receiued the vndoubted gyft of the trueth. Saint Cyprian being likewise charged for dissenting

Augustin. lib. 6. 1. q. 3. Votătur canes.

ting from his predeceſſours, anſwereth thus, Si quis de anteceſſoribus meis non hoc obſeruauit & tenuit, quod nos dominus exemplo & magiſterio ſuo docuit, poteſt ſimplicitati eius venia concedi: nobis vero ignoſci non poteſt, qui nunc a Domino admoniti & inſtructi ſumus: If any of my predeceſſours haue not obſerued and kept the ſame that our Lord hath taught vs both by his example and commandement, his ſimplicitie may be pardoned: but we (if we doe the like) can hope for no pardon, being now admoniſhed & inſtructed of our Lorde. Compare ỹ vſe & order of our churches (my brethrẽ) with ỹ Primitiue church of God, and you ſhall eaſely ſee the right of our ſucceſſion. S. Cyprian ſayeth, (ad Pompeium contra Epiſtolam Stephani) Si canalis aquę quę copioſè priùs & largiter profluebat, ſubitò deficiat, nonne ad

Cyprian. lib. 2. Epiſt. 3.

fontem pergitur? &c. Hoc & nunc facere oportet Dei ſacerdotes præcepta diuina ſeruantes, vt in aliquo ſi mutauerit & vacillauerit veritas, ad originem Dominicam & Euangelicam, atque Apoſtolicam traditionem reuertamur: & inde ſurgat actus noſtri ratio, vnde & ordo & origo ſurrexit: If the pipes of the conduyte, which before ranne with aboundance, happen to faile, doe wee not vſe to ſearch to the head: &c. The Prieſtes of God keeping Gods commandements, muſt doe the ſame: that if the trueth haue faynted or fayled in any point, wee returne to the very originall of our Lorde, and to the tradition of the Goſpel, & of the Apoſtles, that from thence wee maye take the diſcretion of our doings, from whence the order it ſelfe and originall firſt began. Thus much touching ſucceſſion of place. Now I exhorte

you

you brotherly to be reconciled to the true church of God, I meane the Church of England, wherein you finde not ſo many idolaters, Necromancers, heretikes, adulterers, Sodomites, churchrobbers, periured perſons, mankillers, Runnagates, mõſters, Sycophants, Clawbacks, ſlaundering tongues, ſcribes and phariſes, as you may eaſely finde in the church of Rome. Boaſt not of the ſucceſſion of your Pope. S. Paul ſayth, Faith cõmeth (not by ſucceſſion, but) by hearing, and, hearing commeth (not of legacie or inheritance frõ Biſhop to Biſhop, but) of the worde of God. They are not alwayes godly, that ſucceede the godly. Manaſſes ſucceeded Ezechias, and Jeroboam ſucceeded Dauid the Prophet. By ſucceſſion, ẏ Turke this day poſſeſſeth and holdeth the foure great patriarchal Sees of Rom. 10. 17.

of the church, Constantinople, Alexandria, Antioch, and Hierusalem. By succession, Desolation shal sit in the holy place, and Antichrist shall preasse into ỳ roome of Christ. Thus much (welbeloued brethren) touching succession of place. Now I will speake a litle in confutation of your forged myracles, wherewith you seeke to oppugne the true church of Christ, and defende your wicked church of Antichrist, polluted with all maner of detestable idolatrie and cursed superstition.

Dan.9.25. Matt.24.15. Mar.13.14. Luk.21.20.

There are two maner of myracles, the one true, the other false. Myracles are counted false, when either they be not that which they seeme to bee, or if they be, they are not supernatural, but are done by vertue of nature, and that, the Angels either good or bad, three maner of waies may bring to passe. For sometime the

Miracles.

foꝛce of nature which they beſt knowe, they accommodate to the matter, of which coniunction with efficient cauſes folowe the effects, and that ſuddenly, which effectes are of the beholders, thought to bee myꝛacles. The deuils knowe, that frogs, woꝛmes, oꝛ ſerpents bee ingendꝛed of putrefacted and rotten things, ſo that there be put heate in certain degrees, in conſideration whereof, (ſeeing that it is not a hard thing foꝛ them to do theſe things which by nature maye bee wꝛought) it is ẏ eaſier to deceiue the weake of beliefe. And by this meanes S. Auguſtine thought (as he Wꝛiteth in his third booke of Trinity) Pharaos Magicians ſometime to haue done the ſame. Moꝛeouer the coniunctions of the ſpirits, of bloud and of humoꝛs, do much diſquiet mens bodies, from whence pꝛoceede the ſights

Auguſt. de Trin. lib. 3.

ſights or viſiõs of things, which are in thoſe things conſerued in ỹ ſame motion, before they come into the phantaſie or imaginatiõ: and by the ſame reaſon and order wherewith the ſpirit is troubled, it ioyneth them together, which thing appeareth in ſuch as be Phrentique. Wee are not bound of neceſſitie to beleeue all ſuch myracles whatſoeuer, without exception. Alexander of Hales ſayeth, Par. 4. queſt. 53. Mem. 4. ar. 3. ſolut. 2. In ſacramento apparet caro, interdum humana procuratione, interdum operatione diabolica: In the Sacrament it ſelfe there appeareth fleſh, ſometyme by the conueyance of men, ſometime by the woorking of the deuill. Likewiſe ſaith Nicholaus Lyra, Aliquando in eccleſia fit maxima deceptio populi in miraculis factis a Sacerdotibus, vel eis adhęrentibus propter lucrum: Some-

Lyr. in 14. Dan.

time

time euen in the church the people are ſhamefully deceiued with feigned miracles, wrought either by the Prieſtes, or els by their companions for lucres ſake. Miracles be not euermore vndouted proofes of true doctrine: therfore Saint Auguſtine ſaith vnto the Manichees, Miracula non facitis, quę ſi faceretis, tamen ipſa in vobis caueremus: You worke no myracles, and yet if you wrought any, at your hands we would take heede of them. The Prophet Ieremie ſaith, Seduxerunt populum meum in mendaciis ſuis, & in miraculis ſuis: They haue deceiued my people by their lyes, and by their myracles. Aug. in Ioan. tract. 23. 13. ſaith, Contra iſtos (vt ſic loquar) mirabiliarios cautum me fecit Deus meus, dicens, In nouiſsimis temporibus exurgent pſeudoprophetę, facientes ſigna & portenta, vt in errorem inducant (ſi fieri poteſt)

Aug. lib. 83.

Iere. 23.

poteſt) etiam electos: prædixi vobis. Ergo cautos nos fecit ſponſus, quia & miraculis decipi non debemus: My God hath warned me to beware of theſe myracle mongers, ſaying, In the laſt dayes ſhal riſe vp falſe prophets, working ſignes & wonders, to ỹ end (if it be poſſible) to bring the elect into error: beholde, I haue forewarned you. Therfore ỹ bridegrome hath willed vs to beware, for we may not be deceiued, no not by miracles.

In Matth. Hom. 49.

S. Chryſoſt. ſaith, In fine tẽporis cõcedẽda eſt poteſtas diabolo vt faciat ſigna vtilia, vt iam miniſtros Chriſti non per hoc cognoſcamus, quia vtilia faciũt ſigna, ſed quia omnino hęc ſigna non faciũt: In ỹ end of time power muſt be granted to ỹ deuill to worke profitable miracles, ỹ then we cãnot know ỹ miniſters of Chriſt, by ỹ they worke profitable myracles, but by ỹ they worke no myracles at all. S. Auguſt.

guſt. ſayth, Non dicat, Ideo verum eſt, quia illa vel illa mirabilia fecit, vel iſte vel ille, aut quia homines ad memorias mortuorum noſtrorum orant, & exaudiuntur: aut quia illa vel illa ibi contingunt, &c. Remoueantur iſta vel figmenta mendacium hominum, vel portenta fallaciũ ſpirituum: **Let no man ſaye, Therefore it is true, for that this man or that man wrought this or that myracle, or for that men make their praiers at the tombes of our dead, and obteine their deſires, or for that theſe miracles be wrought there, &c. Away with theſe things, they may be either the iuglings and mockeries of deceitfull men, or els illuſions of lying ſpirits. Againe ſaint Chryſoſtome ſaith,** Per ſigna cognoſcebatur qui eſſent veri Chriſtiani, qui falſi: Nunc autem ſignorum operatio omninò leuata eſt, magis autem inueniuntur apud eos qui falſi ſunt

In Matth. Hom. 49.

Chri-

Christiani: In olde tyme it was knowne by myracles, who were the true Christians, and who the false: but nowe the working of myracles is taken quite away, and is rather found among them that be false christians. Neither is the Gospel of Christ preached this daye vtterly without myracles. The blinde see, the dombe speake. Your idols are fallen. Your great Babylon is come to ground. These thinges my brethren, (if you haue eies to see) are no small miracles. Saynt Chrysost. sayth, The conuersion of the worlde is a miracle. Saint Aug. De verbo Domini secund. Matth. Serm. 18. sayeth, Modo caro cæca non aperit oculos miraculo Domini, & cor cæcum aperit oculos sermone Domini: Now a dayes the blind flesh openeth not her eyes by the myracle of our Lorde, but the blinde heart openeth his eyes

Chrysost. in. 1. Cor. hom 8.

eyes at the worde of our Lorde. And againe, Modo aures corporis ſurdæ non aperiuntur: ſed quàm multi habent clauſas aures cordis, quæ tamen (verbo Dei penetrante) pateſcant. Nowe a dayes the deafe eares of the body be not opened: yet many they are, that haue the eares of their heart ſhut vp: which eares notwithſtanding are opened by entring of the worde of God. Therefore I may rightly ſaye to you with other wordes of Saint Auguſtine de ciuitate Dei, Quiſquis adhuc prodigia vt credat inquirit, magnum eſt ipſe prodigium, qui mundo credente non credit: Whoſoeuer yet requireth myracles to bring him to the fayth, is himſelfe a great myracle, who ſeeing that the world beleeueth, remayneth ſtill in vnbeliefe. Whereas the Phariſes ſaid of Chriſt, Let him now come downe from the croſſe, & we will

Ibid.

Lib.22.ca.8.

Matt.27.42.

beleeue him. Saint Hierome in Matth. 27. sayth vnto them, Etiamsi de cruce descenderet, similiter non credere tis: Yea, although he shoulde come downe from the crosse, yet would you not beleeue him. But it were a worlde to behold the glorious countenance of your myracles, your crosses can speak, your idoles can goe, your images can light their own lãpes, your holy water is able to calme the sea, to chase away myce, & to make barren women to cõceiue. If you doubt hereof, cõferre with Master Cope, whome (as I thinke) you knewe aliue, & were present at his burial at Rome in ỹ English Church: you knewe him a Canon of S. Peters church at Rome, and one whom Cardinal Hosius greatly esteemed. But now both Hosius and Cope are dead. Conferre also with that worthy Prelate the Bishop of Verona,

Popish miracles.

Dial. 1. Pag. 18.

Verona, your holy father Lypomanus. I am ſory, welbeloued, that you are ſo readie to approue your myracles with falſe reaſõs, and vnſtable grounds: howbeit ſuch religion, ſuch myracles. Saint Hierom ſayeth, Mendacium Antichriſti Chriſti veritas deuorabit: The trueth of Chriſt ſhall deuoure and conſume the falſehood of Antichriſt. The heathen had their deuiliſh myracles in the temple of their falſe gods, & in effect true, as may appeare by all their hiſtories. Reade Titus Liuius in many places. Simon Magus, who would be acknowledged as Chriſt, wrought miracles. So much touching your miracles. Touching reuelations & viſions, which are a kind of myracles, wee haue the playne text which decideth this matter: Cum ſurgens in medio tui Prophe-

Ad Algaſiam.

Et M. Cic. 1. Diuinat.

ta, ſomnians ſomnium, ediderit ti-

bi ſignum aut prodigium, (quamuis eueniat ſignum illud aut prodigiū, quod prędixerat tibi) dicendo, Sequamur deos alienos, quos non noueras, & colamus eos, &c. If there ſhall ariſe (ſayeth the Lorde in Deut. 13.) amiddeſt thee a Prophet or a dreamer of dreames, and that the ſigne or myracle which he hath tolde thee come to paſſe, & thereupon woulde turne thee away to ſtrange gods, &c. thou ſhalt not heare him, &c. There are then both Prophets and viſions true in effect, and yet falſe in their ende, and the tryall of them (as wee may ſee by this text) is the doctrine. Likewyſe when Saynt John (to the ende to keepe vs from falſe prophets) exhorteth vs to proue the ſpirits, and by and by he addeth, Hereby ſhal you knowe the ſpirit of God, Euery ſpirite that confeſſeth that Jeſus Chriſt is come in ỹ flesh, is

1. Iohn 4.

of

of God, &c. that is to ſay, Proue the ſpirits by the doctrine which they preach. Therefore Saul & Caiaphas haue prophecied, but (as Saynt Auguſtine ſayeth) as Balaams aſſe once ſpake, & yet for all that, they might haue once ſpoken the trueth: for the deuill himſelf (to colour his lying) ſometimes ſpeaketh the trueth. Howe weake (my brethren) your reuelations be, and howe ſmall credit ought to be giuen therunto, there is no man but ſhoulde know. At Rome you haue them that receiue reuelations daily, as for example: A poore man there is in the citie of Rome (of whome I doubt not but you haue heard) who maketh men beleeue, that our bleſſed Lady, with her garde of heauenly mayds, ſaluteth him, and hath conference with him dayly. This man is no otherwiſe then a Saynt counted among

Auguſt. lib. 2 ad ſimpli. quæſt. 1.

the Jesuits. The Pope hath him to pray for him, the people regard him as a holy holy man. This man helpeth the citizens, to bring the wood from Tyber syde to their houses: of his gaine hee reserueth nothing else, but ỹ which is sufficiẽt for meat, drink & cloth: ỹ rest he giueth to ỹ poore. Father Hieronimus Jesuite, repetitour of the Logiciãs in the English Seminarie at Rome, reported that there was there dwelling, an old woman (I wil not otherwise cal her, for I deale gently & mildely wt̃ you) which would (as he sayd) tell him euery thing that hee had done in his life time, and when he came to her house at any time, she would tell one of her maydes (not hauing seen him) that there was such a felowe comming vnto her house. She also foretolde him, ỹ he shoulde become a Jesuite. Hee reported in like wise, how ỹ Pope

in

in diuers matters cõſulted wͭ her. He praiſed this womã out of meaſure, & ſayd how ſhe was greatly in fauor with God, who reuealed ſuch hiddẽ & ſecret myſteries vnto her. He cõmended thereby the happie ſtate of Rome, that there ſhoulde be ſuch in ẏ city, as were worthy to receiue theſe reuelatiõs & viſions: he counted her a Saint. No dout, if one ẏ I knew at Cowbridge in Wales, in the Towne where I was borne, had bene there, they would haue taken him as a Saint, and familiar felowe with Chriſt. For, (whẽ he was aliue, as he wandred the countrey) he made men beleeue, ẏ he woulde tell them their fortune, what thinges had before chaunced in their time, & thinges that ſhoulde happen afterwardes euen vnto their dying day. But this man (as he was wont to ſaye) tooke his reuelations frõ the Pharies: But

the Romanists affirme, that their reuelations come from God, or from some Angell or Saint of heauen, where as in very deede, if a man had the straight examination of them, I am perswaded they would confesse, that they haue their reuelations from the Phairies, or frō the deuill, as the other had, whereof mention is made. Moreouer, there was a rich man in Lombardy, that had ỹ like reuelations, but farre more excellent then the other: vpon consideration whereof hee solde all that he had, and gaue it to the poore frankly. For it was reuealed vnto him in a vision by Christ & his Apostles, and the same also confirmed with the bodyly presence of our blessed Lady, that he should be Pope of Rome, and should trāslate the See of Rome into the citie of Hierusalem. This man, not able to reade, presumed

to

to preach, and gathered vnto him twelue Apostles, who (at his cō=mandement) preached in like=wise. They had many folowers, and such as beleeued him, so much the sooner, for that he told them, that hee had receiued a re=uelation. He was presented be=fore Cardinall Bromeo Cardinal of Milaine, who examined him: and when he had tolde this visi=on, he was dismist, and sette at libertie. They counted not this man an heretique, for crediting such false reuelations, making himselfe Christ, & choosing to him selfe twelue Apostles. Oh my bre=thren, deceyue not your selues, & seeke not to deceyue others that meane you no hurt. It is but in vaine to swim against ẏ streame. It is not wisdome to mainteyne an error knowē. I am sure your consciences are burnt with hoate yrons, speaking and mayntey=

ning

ning lyes in hypocrisie. Oh giue not your selues ouer into repro-bate & wilful mindes, despise not the wisdome of God within your selues. Seeke not to be offensiue and grieuous to any which bee of the Church of Christe. Doe what you can, Gods trueth is mightie, & shall preuayle. Dagon shal fal down headlõg before the Arke, the darknes shal flee before the light, & the more fiercely mãs wisedome shall withstande, the more glorious shal God be in his victorie: the more you doe falsely slaunder the faithfull and true meaning ministers of God, the greater shal their reward bee in the heauenly kingdom of Christ. If you take my conuersion to the true church, to be outwardly and not inwardly, and the same to be spotted with hypocrisie, I may bee sorye, not for my selfe, (as though I were such a one as you take

take mee to be, for GOD know-
weth it is nothing ſo, his name
be praiſed therefore:) but for your
raſhneſſe in iudging that which
you knowe not. It is God that
is the ſearcher of mens heartes,
and none other. If I recanted,
eyther for feare of puniſhment,
or for prefermentes ſake, you
mought count me then (if it were
ſo, as it is not) to be farre worſe
then a Turke or Pagan, who
neuer receiued the trueth. Howe
can I be a Protestant outward-
ly, and a Papiſt in heart, with a
minde to be ſaued? You knowe,
that according to your owne pa-
piſticall lawes, no man dare in
cõmon aſſembly deny the Popes
authoritie, and afterwardes to
name himſelf the member of that
church of Rome. I am ſure that
no man is a true chriſtian, which
with his lippes doeth profeſſe
Chriſt, and with his heart doeth

flatly

flatly denye him. As I doe acknowledge that there is a God, a Trinitie in vnitie to be woorshipped, who hath most gloriously beautified the heauens, most plentifully enriched the earth, most Angelically created man, who hath ordeyned the heauen to mayntaine life and light, the earth to succour and sustaine nature, all creatures liuing in land and Water, to supply his wants, nothing to be reckened & named, which he hath not most liberally giuen vnto man, as appointing him lord and soueraigne, but them his vessels and seruants. Against hunger, (lest we shoulde famish) he hath prouided nourishment; against thirst, (lest we shoulde perish) he hath ordayned sauoury liquors. Against colde, (lest we should die in our nakednesse) he hath giuen vs clothing. As I acknowledge the omnipo-

tencie

tencie of God, and confeſſe the vnmeaſurable greatneſſe of his goodnes & loue towardes man: ſo do I verily, from the very bottome of my heart, deteſt your Popiſh religion, & embrace the vndefiled trueth of Chriſtes Goſpell. I cal God to witneſſe, that what I haue already ſpoken with my lippes, that doe I eſtabliſh in my minde. I beſeech you all, (ſuch as haue forſaken the Pope) ſometimes to praye for mee, that it would pleaſe God to make me a profitable member of his church, and ſtedfaſt in the faith of Jeſus Chriſt, euen vnto ỹ end of my life. So much for Antiquitie, Multitude, ſucceſſion of perſons or place, miracles and reuelations. God of his mercy graunt you, my brethren, true repentance. Nowe good Chriſtian audience, and welbeloued brethren, I will ſpeake a worde or two touching

the

the images, which Papiſtes allow, and haue in their churches. The ſcriptures in ſundry places plainely forbid any image to bee made. The Lorde warned the
Deut.4.15. people of Iſrael, that they ſhould remẽber that they ſawe no image in the day that ẏ Lord ſpake vnto them in Horeb, out of the mids of
Iſa.40.18. the fire. And in Iſaiah, Cui aſſimilabitis Deum, aut qua ſimilitudine illum exprimetis? To whome then wil you liken God, or what ſimilitude will you ſette vp vnto him? And againe, the Lorde con-
Iſa.44.9. to the 19. firmeth the ſame, ſaying, Quis audebit effingere Deum, aut fuſile aut ſculptile facile, quod nihil prodeſt? Who hath made a god, or molten an image, that is profitable for nothing? Beholde, all they that are of the fellowſhip thereof, ſhal be confounded, for the workmen themſelues are men: let them all be gathered together, and ſtande vp,

vp, yet they ſhal feare, and be confounded together. I can not a litle maruayle, that among you, my brethren, (I meane the Papiſtes) that Dominicke Aſotus, writing vpon the Epiſtle to the Romanes, the firſt chapter, durſt ſo boldly affirme, that in the ſame commãdement of God, the Chriſtiãs were not forbidden to make images, repreſenting the fourme of man: for (ſayde hee) the lawe there onely maketh mention of birdes, of fourefooted beaſtes, & of creeping wormes, whereas in very deede they are ſtrayghtly charged not to make the images of male or female. Moreouer it is expreſſed in the Pſalme, Os habent, & non loquuntur, pedes habent, & non ambulant, aures habẽt, & non audiunt, nares, & non odorantur: They haue a mouth, and ſpeake not, they haue feete, and walke not, they haue eares, and heare

Rom. 2. 21.

Pſal. 115. 4, 5, 6, &c.

heare not, they haue noſes, and ſmell not. The Carpenter is blamed in Iſaiah, which of one part of the hewen tree, maketh an image, of the other parte he maketh fire, and vpon the ſame he baketh bread, he caruеth and laboureth much, that he may expreſſe the ſimilitude of a man. By all theſe places it doeth manifeſtly appeare, that the images of men are vtterly forbidden, which are inſtituted to a religious end: And yet you (though you knowe that all maner worſhipping of images is forbidden by expreſſe teſtimonies of the holy ſcripture) muſt haue them forſooth, (as you ſay) for bookes vnto ſuch as can not reade. What thinke you in making the image of God the father, and God the holy Ghoſt? You knowe God is a Spirite: whereof it followeth, that you can not expreſſe his forme, with lineaments

Iſaiah 44. 13, 14.

Iohn 4.24.

lineaments, with paintings and colours. It is writtē, that no mā hath euer seene God. Why then, if he can not be seene, or if he possesse inaccessible light, howe can he be pictured? or howe should a picture make him to bee seene? Moreouer, God is vnmeasurable and infinite, but the thinges which are paynted, grauen, or molten, are measurable & finite. Likewise, Images are made of men, that the absent, after a maner may be thought present: but God is euery where, neyther is he absent from any thing. It is written in the Psalme, Si ascendero in cœlum, tu illic es. Therefore it behoueth vs, not to make God present, with images, seeing he is alwaies present, & to al men. The image should with apt similitude expresse ỹ which is to be represented. Howe doeth the image of God the father rightly & truly

Iohn 1.18. 1.Tim.2.16. 1,Ioh.4.12.

Psal.139. 7,8,9.

 represent

repreſent him, whereas he hath no beginning? The images are made by man, and haue a beginning. Who can ſet forth the quantitie of God and his wonderfull woorkes, howe he is neuer idle, but euermore doing that which tendeth to the ſaluation of man? Contrariwiſe, images ſleepe, and doe nothing at all. Moreouer God is altogether wiſedome and knowledge: whereas your images feele nothing, and vnderſtande as much. Saint Paul
Actes 17.29. ſayeth, that we muſt not thinke the Godhead to be like golde or ſiluer, or ſtone grauen by arte.
Actes 7.48. God that made the worlde and all thinges therein, ſeeyng that he is Lorde of heauen and earth, dwelleth not in temples made with handes, neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giueth to all life and breath, and all things.

things. Fortunate doe I thinke thoſe ſtones to be, whereof images are made, and put vpon your popiſh altars, becauſe they are had in ſuch reuerence and honor amongſt you, whereas other ſtones not vnlike vnto thē, lye in ỳ ſtreetes, are troden with feete, and ſpet vpon. You obiect vnto vs the authoritie of the Scriptures, and ſay, It is lawfull to paint God in the forme of man: which you ſeeke to proue by the vii. of Daniel, I beheld (ſayeth the Prophet) till the thrones were ſet vpon, and the ancient of dayes did ſitte, whoſe garment was white as ſnowe, and the heares of his head like ỳ pure wooll, his throne was like the fiery flame, and his wheeles as burning fyre. In Ezechiel, ſpeaking of God, is expreſſed the figure of man. Iſaiah ſayeth, that he ſawe God ſitting vpon a Throne. Moſes alſo

Papiſtes obiection.

Dan. 7. 13, 22.

Ezech. 1. 5.

Eſay 6. 1.

with the Seniours ſawe God, when hee ſate in his Throne or tribunal ſeate. And in the mount he ſawe God in the forme of man departing. Seeing theſe things nowe vttered were ſeene of the Prophets, why then is it vnlawfull for vs to paint God with colours and karuing? I anſwere thus vnto your obiection, The diuerſitie of bodily members, which is aſcribed vnto God in the holy Bible, hath ſhewed in a myſterie, that the Diuine nature ſhould take vpō it ẏ humane nature, and likewiſe it ſignified myſtically, that God ſhould take vpon him fleſhe, and become man. Yea (to let this anſwere goe) I ſay, it was the goodneſſe of God, wherewith he ſo applyed himſelf vnto our infirmity, that whereas We could not vnderſtand his nature, GOD appeared ſo in the ſight of man, as though hee had

Exod. 33. 20, 23.

Anſwere.

bene

bene man himſelfe. By his eyes hee deſcribed prouidence, by his armes, ſtrength, by his handes, workemanſhippe, by his noſtrelles, wrath, and many things of like ſorte. And whereas you ſay that it is lawfull for vs (for the expreſſing of God) to vſe the like lineaments, colours, and caruings, it followeth not. To GOD there is no lawe giuen which hee ought to obſerue, neyther are all thinges lawfull to men, which he iuſtly and rightly hath done. God reuengeth him on his enemies, hee giueth commaundement to the father to kill his ſonne, and he willeth the Hebrues to take with thē the goods of the Egyptians: which thinges if men ſhould doe or commaund, they could not cleare themſelues of a great offence, committed againſt God. The Lorde hath deliuered a law to men, and to him-

Exod. 7. 5.

Gen. 22. 2, 10

Exod. 11. 2.

ſelfe hath hee giuen no lawe: for ſeeing that hee is the Authour of the lawe, hee may thereof except what he lyſt. Wherefore it is to be graunted, that hee hath done nothing without conſideration and infinite iudgement. I woulde gladly bee briefe: therefore I refer you to the chapters which ſpeake againſt Images. Reade Exod. 20. 4. Leui. 9. 4. Num. 33. 52. Deut. 4. 15. Pſal. 115. 4. Pſal. 135. Eſa. 40. 18. Ierem. 10. 5. Ezech. 6. 6. Heb. 2. 18. Wiſ. 13. 10. Baruc. 6. Act. 17. 42. Rom. 14. 3. 1. Cor. 5. 11. 1. Cor. 6. 6. Gal. 5. 19. Iohn 4. 5, 21. You ſee, my brethren, in howe many places the ſcripture doeth forbid vs to haue images, yet you will haue them, though God ſay nay, if your holy father the Pope doth allow them. Let vs ſee now what the auncient Doctors and graue fathers haue ſayd by your images. Tertullia in his booke of Idola-

Tertul. in lib. de Idololatria.

Idolatrie, ſayeth, God hath forbidden an image as well to bee made, as to be worſhipped. As far as making goeth before worſhipping, ſo farre is it before that the thing be not made, that may not be worſhipped. Some man will ſaye, I make it, but I worſhip it not, as though hee durſt not worſhippe it for any other cauſe, but onely for that ſame cauſe, for which he ought not to make it: I meane, both wayes procure Gods diſpleaſure. Nay rather thou worſhippeſt ẏ image, thou giueſt the cauſe to other to worſhippe it. Some one or other that maintaine idolatrie, will ſay, And why then did Moſes make the image of the braſen Serpent in the wilderneſſe? The olde idolaters founde out and vſed the ſame, aboue fourteene hundreth yeres agoe. One & the ſame God, hath by his generall Lawe both Num.21.8.

forbidden any image to be made, and also by his extraordinarie & speciall commandement he hath bidden an image of the serpent to be made. If thou be obedient to the same God, thou hast his Lawe, Make ỹ no image: but if thou haue a regard to the image of the Serpent that was made afterwarde by Moses, then doe thou as Moses did, Make not any image against the law, vnlesse God commaunde thee, as hee did Moses. Origen sayth, We make no image of God, as knowing him to be inuisible, & wout bodie. Origen. libr. 7. contra Celsum.

Againe he sayeth, The minde of the Lawe was this, that they shoulde in all thinges so behaue themselues, as the trueth required, and that they shoulde beside the trueth, counterfeite nothing, representing the shape of a man or woman. Ibid. lib. 4. contra Celsum.

Cyprian sayth, Images were first drawen, thereby Cyprian in lib. de Idolorum vanitate.

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to keepe the countenance of the dead in remembrance, vpon occaſion whereof, thinges grewe at length vnto holineſſe, that at the firſt were taken onely for ſolace. Againe, what doeſt thou bowe thy captiue bodie before fooliſh images, & earthly counterfaites? God hath made thee vpright: and whereas all the beaſts of the earth are depreſſed in ſhape, bending downe to the groundward, thou haſt a loftie ſtate towardes heauen, and to God thy countenance is erected. Then looke vp thither, thither caſt vp thine eies, ſeeke God aboue, that thou maiſt want hell belowe: lift vp thy doubtfull heart to hygh and heauenly thinges. What doeſt thou throwe thy ſelfe with the deuill, whome thou ſerueſt, into the pit of death? Clement ſayth, The deuill by the mouth of other, is wõt to bring forth ſuch words, We to the

Ibid. tract. 1. in Demetrian.

Clement to Iames the ſuppoſed brother of our Lord.

the worship of the inuisible God, worship the visible images. And this is most certeinly false. For if you will truely worship Gods Image, you should (by being beneficial vnto man) worship the true image of God in him. What honour of God is this, to runne about the counterfeites of timber and of stone? and to worship the shapes that are without soule, & despise man, in whom is the true shape of God? Arnobius in his eight bookes against ỹ Gētiles: We neither worship, nor wish for crosses: you that consecrate wodden gods, peraduenture worship your wodden crosses, as partes of your gods. If you had not this image, should Christ be ignorant that he were serued of you? Will you thinke that there is no honor done him? Then doeth he receyue your seruings and worshippings by certaine traynes, by other put

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in truſt, & before he, to whome the worſhip is due, haue any feeling of the matter, you doe your ſacrifice vnto the image, and ſend him but the ſcrappes from another mans boorde. And what can be deuiſed more iniurious, ſlaunderous, & vncourteous, then to acknowledge one God, and make thy ſute to any other thing? to hope for helpe of God, and powre out thy prayers to a ſenſeleſſe image? Is not this (as the Prouerbe ſayth) to haue a quarrell to Alfonſus, & fight with Ferdinando? and where thou ſeekeſt for aduiſe of men, to aſke the ſentence firſt of porkelings, and of aſſes? Is not this an errour? Is it not properly a madnes, in trembling wiſe to make thy humble ſute to a thing that thou madeſt thy ſelf? And whereas thou doeſt knowe, and art aſſured, that it is thine owne workemanſhip, the fruites

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of thine owne fingers, to fall grouelíng vpon thy face before it: Very children knowe, that your images haue eyes, and see not, mouthes and speake not. Wherefore then doeth the holy Ghost so often teach vs, and admonish vs the same thing in the Scriptures, as if we knewe it not: For that the very shape and proportion of a man set aloft, after it once beginneth to bee adored and honoured of the multitude, it breedeth in euery man that most vile affection of error, that although he find there no naturall mouing or token of life, yet he thinketh some god or godly thing is within it, and so being deceyued, partly by the forme that he seeth, and partly by the waye of authoritie and credite of the authors & makers of it, whome they take to be wise, and partly also by the example and deuotion of the people, whome

whome they ſee obedient to the ſame, he thinketh that the image being ſo like a liuing bodie, cã not be without ſome liuing thing vnderneath it. Lact. ſayeth in plaine wordes, Non eſt dubium, quin religio nulla ſit, vbicunque ſimulachrũ eſt: Out of all doubt, there is no religion, whereſoeuer there is an Image. S. Aug. ſpeaking of the image of God the Father, ſayeth thus, Tale ſimulachrum Deo fingere, nefarium eſt: To deuiſe ſuch an Image of God, it is abominable. Theodorus the Biſhop of Ancyra ſaith, Sanctorum imagines & ſpecies ex materialibus coloribus formari minimè decorũ putamus: manifeſtum enim eſt, quod vana ſit huiuſmodi cogitatio, & diabolicæ deceptionis inuentum: We thinke it not conuenient, to paynt the images of ſaintes wᵗ materiall or earthly colours: for it is euident, ỹ it is a vayne imagination, & the procure-

procurement of ỹ deceytfulnes of the deuil. To like purpose writeth Epiphanius, Estote memores dilecti filii, nec in ecclesias imagines inferatis, neque in Sanctorũ cœmiteriis eas statuatis, sed perpetuò circumferte Deum in cordibus vestris. Quin etiam neque in domo communi tolerentur. Non enim fas est Christianum per oculos suspensum teneri, sed per occupationem mentis: My deare childrẽ, be ye mindful, that you bring no images into the churches, & that you erect vp none at the burials of the Saints, but euermore cary God in your heartes, nay, suffer no images to be, no not in your priuate houses. For it is not lawfull to leade a Christian man by his eyes, but rather by ỹ studie or exercise of his minde. For this cause Epiphanius sayth, The superstition of images is vnfit for ỹ church of Christ. It is a worlde to see,

Marke wel

how

howe welfauouredly, and howe towardly touching religiõ, theſe men agree with the fathers, of whom they vſe to vaunt. They bee your owne good, and yet you ſee, how they ſpeake againſt your images. If time ſhould permit, I were able to recite many ſuch places out of the fathers, in confutation of your worſhipping ſuch vaine images. You doe not onely allowe images to be had in churches, but alſo you cauſe them to be deuoutly and reuerently honoured, and that with the ſame honour that is due to God himſelfe. One of the Biſhops of the council of Nice ſayth, Venerandas imagines recipio & adoro, & id perpetuò docebo: I receiue and worſhip ỹ reuerẽt images, & this wil I teach. Another ſaith, Sacras imagines perfectè adoro. Qui verò ſecus confitẽtur, eos anathematizo. I do perfectly adore the holy images,

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ges, and I accurſe all them that hold the contrary. Another ſaith, Non ſunt duæ adorationes, ſed vna, ipſius imaginis, & primi exemplaris, cuius eſt imago: There be not two kynds of adoration, but one, which is as well due to the image, as to the paterne of the image. Saint Auguſtine ſayth, Sic omninò errare meruerunt, qui Chriſtum & Apoſtolos eius non in ſanctis codicibus, ſed in pictis parietibus quæſierunt, nec mirum, ſi a pingentibus fingentes decepti ſunt: So were they worthy to bee deceiued, that ſought Chriſt and his Apoſtles, not in the bookes of holy Scripture, but in paynted walles. Neither may one marualle, if the feyners by Paynters were deceiued. The old father Epiphanius ſayth, It is a horrible wickednes, and a ſinne not to be ſuffered, for any man to ſet vp any picture in the church of the chriſtians,

Auguſt. de conſenſu Euangel. lib. 2. cap. 20.

In Epiſt. Ioan. Epiſcop. Hier.

chriſtians, yea though it were the picture of Chriſt himſelfe: yet you ſtore all your Temples, and eche corner of them with paynted and carued images, as though without them religion were nothing worth. Thus (good brethrē) you ſee both ſcriptures & fathers againſt you. Forſake then your worſhipping of images. Nowe will I ſpeake a litle, after what maner they worſhip images at Rome. I haue ſeene, and ſo haue you, that on euery altar in Rome, there are ſet vp either Idols or images. In S. Peters church, they haue the image of S. Peter in braſſe, holding out his finger to bleſſe them as they paſſe by: before the which image the people fall downe, and make their prayers vnto it, kiſſe his foote, and touch it with their Beades. I would aſke you once again, why they paynt God the Father, and

God ỹ holy Ghoſt. Euen becauſe lay men (when they ſee God to haue a body) ſhoulde thinke God the father, & God the holy Ghoſt to be men, as we be. Their prieſts in Italie for the moſt parte are altogether vnlearned. I demanded of ſome of theſe Italian prieſtes in the Italian tongue, whether God the father and God the holy Ghoſt had bodies. They anſwered, Yea. Wel then, ſeeing their prieſts are ignorant in theſe thinges, you may perſwade your ſelues that the ſimple countreymen are likewiſe ignorant. Father Pais reader of ſcholaſticall diuinitie at Rome, in the Romane colledge (beeing demanded of Doctor Allen) whether it was as lawfull to worſhip the thing that repreſented, as well as the thing that was repreſented by the Image: This graue & learned Father anſwered, it was

lawfull

lawfull to worſhip the tymber, whereof the Image was made. If this be not idolatrie, that a mã ſhould worſhip that thing which is more fit for the fire or for ſome other purpoſe, then to be worſhipped, thẽ there is no idolatrie worthy to be named at al. Thus much briefly touching images. God giue you a heart to conceiue the trueth. You worſhip ỹ pillar vpon the which the cock crew, whẽ Peter denyed his maſter Chriſte. Why do you thus? What, doe you make the cocke a ſaint? The Romanes haue made them a cratch or manger, repreſenting the ore & the aſſe, & alſo the byrth of Chriſt, to the which workmanſhippe of man, they fal down and worſhip. Can you ſhewe me a reaſon, why you ſhoulde kneele before theſe ſtones, or why you ſhoulde kiſſe them, and touch them with your beades? What, haue you canoni-

zed the oxe and the asse Saints, & doe you saye in your Letanies, Sancte bos, & Sancte Asine orate pro nobis: Saint oxe and Saint Asse, pray for vs? Why do ye worship the thirty pence, which Judas tooke to betray his master Christ? What, doe you count the thirty pence holy Reliques, for ẏ Judas had them, or for that they came from ẏ chief priests? What, do you make Judas the traytour a Saint, or ẏ chiefe priests of the Scribes and Pharises holy mē? The reliques of Saints are worshipped, as bones &c. they fall downe likewise on their knees before them, they crye vnto them, they touch the boxe with their beades, they see not the bones being wrapped in silke, and put in a boxe, or in the altar, in boards, or in Christal. The beades touch not the bones, but the outward boxe. The priest may beguyle the people,

ple, putting in the bore the bones of a dead horse, or the head of a fore, in stead of ỹ Saints bones: for the people seeth not what is in the bore, or wrapped in silkes. Why doe the poore men for their asses bring offrings to stations, as candels, torches, and such like? And why do the poore Romanes bring their asses to Churches, & cause the priestes to say a fewe prayers ouer them, and sprinkle holy water vpõ thẽ? Belike, they thinke to get a roome or place in heauen for them, & so to ryde vpon Asses in heauen, or else to get indulgences of the Pope for their asses. In deede they are (as the Prophet Dauid sayth) sicut equus & mula quibus non est intellectus: They are like horse & mule, who haue no vnderstanding. If I should recite all those Idolatrous practises, which I haue seene at Rome, a whole day were not

Psal. 32. 9.

sufficient to tell them: but by these few things layd downe, you may gather the rest to be as bad, or rather worse. Now I will speake a litle of the wickednesse of Rome, which you count holinesse, and make our Englishmen that were neuer there, beleeue so. First I wil begin with your Cardinals, the pillars of your Church. Haue they not beautifull boyes, with whom they commit the sinne of Sodom, as I haue heard by the Romanes, and by a Gentleman who serued to Cardinal Sforsie, who trauayled by land with me, from the citie Ancona to Venice? Haue not these yong Cardinalles pretie wenches in their palaces, whom in the day time they cal either their sisters or cousins, & in ỹ night time make them either their bedfelowes or cõcubines? And do you not knowe, howe that there was a yong Cardinall a Prince,

Gen. 19. 5.

burnt

burnt at Rome not long ſince, by a common queane of the ſtewes, & toke from her the french diſeaſe, wher with he dyed miſerably: Do not your prieſts at Rome, without ſhame & punishment, openly in the ſight of all men goe to the ſtewes? I haue ſeene them with mine eies, (as I walked ỳ ſtreets) embracing the Queanes. O if a miniſter heere in England ſhould commit ſuch abomination, and ſcape vnpuniſhed, howe woulde you cry out againſt him and againſt the Magiſtrates! Yet to ſee your owne prieſts ſo to doe, & your Magiſtrates to ſuffer it, you holde your peace, you ſeeme to allowe it. What ſhall I ſpeake of your Monkes? Was there not at Rome a whole monaſtery of ſuch as beare a ſiluer croſſe in their hands, & are apparelled in blewe, full of women, that went in habit of thoſe monkes, and were they

not ſpied at the laſt, and eſcaped vnpuniſhed? Be theſe the holy mẽ that haue renounced the world, and haue vowed chaſtitie? Now of the lay men, becauſe I will not ſtand to diſcourſe vpon euery thing that I recite. How doe the citizens liue? Was there not lately a great rich citizen, that had a place to the which reſorted many yong Romane Gentlemen, who committed the ſinne of Sodom one with another, and were they not ſpyed out at the laſt, and did not they all ſcape puniſhment, except one poore man which dyed for all? And did not the Romanes ſaye, that he dyed wrongfully, for that the ſinne of Sodom was but a tricke of youth? Count you me that a light offẽce, that cryeth vp to heauen to God for vengeance? Moreouer, haue not ỹ Romanes ſixe ſtreetes full of Curtizants, and harlots, who pay a yeerely

Gen. 18. 20. & 19, 13.

yeerely tribute to the Pope? And be there not throughout al Rome Queanes, who lay out of their windowes carpets, and their gownes, which is a ſigne to them that paſſe by, that there they may haue a woman for money? At Shrouetide, what horrible abuſes are there practiſed at Rome without puniſhment! Doe not men go in womens apparell, and women in mens apparell? The Gentlewomen out of their windowes throwe roſewater, which is a token to them that paſſe by, that there they may defile their bodyes one with another. What murther is there, inſomuch, that no mã can ſit in his wagon without daunger of his life? Theſe words of Petrus Bembus are true, Roma eſt ſentina peſſimorum hominum: Rome is the ſinke of peſtilent varlets. I would not for a great deale of money, but that I had

had ſeene Rome: otherwiſe I ſhould haue ſtood in doubt, leſt I had miſreported ought of them, but what I ſawe, ẏ ſpeake I, and teſtifie, and cry with Mantuan,

Viuere qui ſanctè cupitis, diſcedite Roma:
Omnia cum liceant, non licet eſſe bonum:

Ye ẏ deſire to liue godly, depart frō Rome: for when al things are lawful there, it is not lawful to be honeſt. Peraduenture nowe, you will ſay ẏ the Pope is a holy man. Although I am indebted vnto him 50. or 60. li. in money, yet wil I not, neither can I but ſpeake the trueth of him, vnleſſe I ſhould ſinne, (which God forbid.) Hath not this Pope, at his hauen citie Ancona, priſed & taken away the marchandize of the Turkes marchants, for that one of the Turks had offended one of his ſeruants? The Pope perceiuing the marchandize to bee of great valewe, tooke an occaſion thereby to depriue ẏ marchants of their marchan-

chandize. The emperour of the Turks wrote a letter to ỹ Pope, deſiring him to reſtore the goods againe to his marchants: ỹ Pope refuſed ſo to doe. Wherefore the Chriſtian marchants were in like ſort dealt withal at Conſtantinople. At Macerata, the Pope put a County out of his poſſeſſion, and gaue it to his own ſonne James, whom (of a begger) he hath made a Marques, able to ſpend by the yeere, thirty thouſande crownes, and is richly maried to a Dukes daughter: He gaue the countie for his poſſeſſion, not halfe ſo much as it was worth. There was alſo a monke, who came from the Indians, who at Venice refuſed a hundred thouſand crownes, for two precious ſtones which hee brought with him, who thinking to pleaſe this Pope now liuing, & to get a greater reward, preſented the precious ſtones before this Pope Gregorie, who taking the

gemmes

gemmes or precious stones, in steade of reward, committed the Mõke to prisõ, alledging nothing against him but this, that hee forsooke his cloyster, or monasterie. Master Allet (whom you know) hath reported this to bee true: for he knewe this sayd Monke, as he reported to two Gentlemen of ỹ North that had byn at Hierusalem, and to mee, and to three other scholers. Thus much touching his iniquitie. Nowe I will not speake of the Popes pontificalitie, howe hee is caryed on mens shoulders, how the people kneele before him, howe the trumpets sound, how ỹ ordinãce or double canons are discharged, and howe the people cry out, Viuat papa Gregorius: (Let our dissembling Antichrist) Let Pope Gregory liue and reigne ouer vs. You faine (my brethren) ỹ there is a purging place for the soules

after

after this life, wherein they abide and ſuffer the ſelfe ſame puniſhment which is in hell, and are in no better caſe (to ſpeake of the torments) then they of hel. But herein they are farre happier then the damned, for that they of purgatory are ſure to be ſaued, and they of hell, are ſure neuer to finde end of their miſerable condition. You ſay, that ſuch as be in purgatorie, may be releaſed, and deliuered to heauen, by the praiers and dirges of ſuch as be on earth. That there is ſuch a place named as Purgatorie, you ſeeke to proue by the Scriptures. Firſt out of ỳ booke of ỳ Maccabees, where it is read, that good and profitable it was to pray for the dead. From hence you go to Zacharie the Prophet, where it is ſaid in the ninth chapter, Eduxiſti vinctos tuos de lacu, in quo non erat aqua: Thou haſt deliuered thy priſoners out of the dungeon

dungeon wherein there was no water. Also in Ecclesiastes the 4. De carcere atque catenis interdum quis progreditur ad regnum? who at any time commeth from prisō, and frō fetters vnto the Crowne? You alledge the Psalme, Transiuimus per ignem & aquam, nosque in refrigerium eduxisti: we haue passed both fire and water, and thou hast brought vs to a refreshing place. Out of the newe Testament you bring this place, where it is said, that the sinne of the holy Ghost is not forgiuen, neither in this worlde, neither in the world to come. Ergo (say you) in this life sinnes are forgiuen, & also in the life to come. And out of Saint Matthewe you obiect, Take him, and binde him hand and foote, and cast him into vtter darkenes, and there let him stay vntill hee hath payde the vttermost peny. Ergo (say you) he meaneth

meaneth Purgatorie. Alſo you obiect the hiſtorie of Lazarus and the rich glutton. You alledge moreouer this place of the Apocalypſe, where it is ſayd, that nothing impure and defiled with ſinne, ſhall bee admitted to that holy citie of the Lorde. And you thinke that theſe wordes of S. Paul doe ſerue to your purpoſe, that al knees muſt bowe to God, that be in heauen, in earth, and vnder the earth. Finally, you bring foorth this place of the Apocalypſe, that euery creature in heauen, in earth, and vnder the earth giueth prayſes vnto the Lord. You thinke that theſe, and ſuch like places of Scripture doe make greatly for your purpoſe. But it is knowen, that amongſt you Papiſts there be diuers opiniõs touching purgatorie. Some ſay that it is a true opinion, and an article of our fayth, to teach,

and

and beleeue, that there is a purgatory: Others there be, who not so firmely and constantly affirme the same, but they either suspect, or thinke ỹ there is such a place. First, I will shewe, that Purgatorie belongeth not to any article of our faith, neither is it a necessarie thing to bee credited. Secondly, I will declare, whether the suspition and opinion of purgatory standeth with reason, and is iust. I answere vnto them, which say it is a necessary opinion, and an article of our fayth, to acknowledge that there is a purgatorie: If it were a certaine and firme article of our faith, it should then most euidently so appeare out of the testimonies of the scriptures. For we do not descend into their sentẽce, which be fathers, or will make men the authors of the matters of religion. It should be a reproch vnto the holy Ghost,

if

if we should perswade our selues, that whatsoeuer they write, doth tend to our saluation, and that the saluation of our soules doeth stand vpon their wordes. What thing soeuer appertayneth to our saluation, the same by the vertue of the holy Ghost is expressed in the Scriptures. Saint Paul to Timothie saith, that the whole scripture is giuen by inspiration of God, and is profitable to teach, to conuince, to correct and to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto all good woorkes. If you doe contende to set foorth any good woorke, or any thing necessary to be credited, which may not be confirmed by the scriptures, I would take that to be neither good, nor profitable, if the Scriptures doe not plainly allow the same. We must not beleeue your wordes to bee true, 2. Tim. 3. 16, 17.

true, whereas you say, The Apostles haue not taught all things, which touch the saluatiõ of man. This wil I graunt in politicall, but not in spiritual matters, that it should be true, which you saye, that all things are not conteyned in Scriptures, which belong to the gouernement of a common weale. But to proue that ỹ scriptures wrote sufficiently touching our soules health, Tertullian in libro de prę script. sayth, Fœlix ecclesia cui totam doctrinam Apostoli cum sanguine profuderunt: Happy is that church which hath receiued the whole doctrine confirmed with the bloud of the Apostles. Our sauiour Christ saith, Quę audiui a patre meo, omnia feci nota vobis: Those things which I haue heard of my father, I haue reuealed vnto you. Moreouer, that I may returne to my matter, often it is doubted of

Tertul. de præscrip.

Purga-

Purgatory. The Greeke church in the councill of Florentine long ſtoode in doubt. And the common places of the ſcripture, which are brought foorth, to proue this opinion, let them expound them no otherwiſe then the proper and lawfull interpretation doeth require, and there ſhall then bee left no place to proue Purgatorie. Saint Cyprian in his firſt treatiſe againſt Demetrian ſaith thus, After we be once departed out of this life, there is no more place of repentance, there is no more effect or working of ſatisfaction, life is here either loſt or wonne. Euerlaſting ſaluation is here prouided for, by ỹ due worſhipping of God and the fruites of fayth. Saint Auguſtine ſaieth, de ciuitate Dei. lib. 21. cap. 13. Quidam nullas pœnas niſi purgatorias volunt eſſe poſt mortem: Some men wil haue no puniſhment to be after death, but

onely the paynes of Purgatory.
1. Cor. 15. 29 Euen in Pauls time there were some, that being aliue, were baptized for the dead. And by the Council of Carthage. 3. canon 6. it appeareth, there were some ỹ vsed to thrust the sacrament into the mouth of the dead body, meaning thereby (as it maye bee thought) to procure some reliefe of the soule: The words be these,
Concil. 3. Can. 6. Placuit vt corporibus defunctorum Eucharistia non detur. Dictum est enim a domino, Accipite, & edite: Cadauera autem nec accipere possunt nec edere: We thinke it good, that the Sacrament be not giuen to the bodies of ỹ dead. For our Lorde sayeth, Take and eate: but dead bodies can neyther take, nor eate. These were auncient errours in olde time, as it is easie to be seene. As for the fantasie of purgatorie, it sprang first from the heathen, and was receiued

ued amongſt them in that time of darkeneſſe, long before the comming of Chriſt, as it may plainly appeare by Plato and Virgil. Plato in Timęo. Virgil. Aeneid. 6. in whom you ſhal finde deſcribed at large, the whole common weale, and all the orders and degrees of Purgatorie. Saint Auguſtine de ciuitate Dei, lib. 7. cap. 7. ſayeth, The olde heathen Romancs had a ſacrifice, which they called, Sacrum purgatorum: A purgatorie Sacrifice. You will ſay, The Apoſtles of Chriſt haue taught vs purgatorie, (not by any worde that euer they wrote, but) by traditiõ. This is as true, as that S. Peter ſayd Maſſe in Rome with a golden Cope, & a triple crowne, vnleſſe perhaps ſome man will thinke, whereas S. Paul ſayth, Homines priuati veritate, exiſtimãtes quęſtum eſſe pietatem: They be men voide of trueth, thinking

that their gayne is godlineſſe: or
2.Pet.2.3. whereas Saint Peter ſayth, Per auaritiam fictis ſermonibus negociantur de vobis: Through couetouſneſſe, by feyned talke, they make ſale of you: that by theſe words, they gaue vs warning of the very fourme and doctrine of your purgatorie: for better authorities then theſe be, I reckon, you can lightly finde none. And whereas you tell vs out of ſome heathenish fantaſie, that ſinnes can not be waſhed away, but by long ſpace of time, and payne in purgatory, Saint Cyprian ſaith, In eodem articulo temporis, cum iam anima feſtinet ad exitum, & egrediens ad labia expirantis emerſerit, pœnitentiã clementiſſimi Dei benignitas non aſpernatur, nec ſerũ eſt, quod verum eſt: In that very moment of time, euen when the ſoule is ready to paſſe, and is euen at the lippes of the partie ready

to

to yeelde vp the spirite, the goodnesse of our most mercifull God refuseth not repentance, & whatsoeuer is truely done, is neuer too late. Saint Chrysostome sayeth, Latro in cruce, neque vno die opus habebat. & quid dico vno die? Neque breui hora: tanta est Dei erga nos misericordia: The thiefe on the crosse needed not so much as one daye to repent himselfe. What speake I of one day? No, he needed not one houre: so great is the mercy of God toward vs. Saint August. Epist. 80. sayeth, If any man depart hence without repẽtance, Imparatum inueniet illum dies Domini, quem imparatum inuenerit suę vitę huius vltimus dies: Him shall the daye of the Lorde finde vnprouided, whom the last daye of this life findeth vnprouided. Saint Ambrose sayth in his booke de bono mortis, Qui hic non accipit remissionem peccatorum,

ibi non erit: He that here in this life receiueth not remission of his sinnes, shal not be there. And S. Hierome in Lamentationes Ierem. lib. 1. cap. 1. Thou shalt not goe foorth thence, vntill thou haue payed ỳ last farthing, sayth thus, Significat semper non exiturũ esse, quia semper soluat nouissimum quadrantem, dum sempiternas pœnas terrenorum peccatorum luit: Christes meaning is, ỳ he shal neuer come out, for that he must euermore paye the last farthing, whyles he suffereth euerlasting punishment for his sinnes committed in this worlde. So sayeth Saint August. de sermone Domini in monte, lib. 1. Donec soluas nouissimum quadrantem, miror, si non eam significat pœnam quæ vocatur æterna: Untill thou pay the last farthing, I maruaile, but it meaneth that payne, which is called euerlasting. Hereby, my brethren,

brethren, I thinke it may partly appeare, that you maintaine your paynted fyre and paper walles, with painted authorities and paper reaſons. Uerely the Chriſtian people of the Eaſt church of God, which ſometime was as great & as famous as the Church of the Weſt, notwithſtanding they beleeued in God, and his Chriſt, & knewe there was both hell & heauen: yet in your Purgatory they had no ſkil. One of your Doctors ſaith, Alphonſus de hæreſibus lib. 8. de indulgentiis. Vſque in hodiernũ diem Purgatorium non eſt a Græcis creditũ: Until this day, of the Grecians, or of the Eaſt church, Purgatory was neuer beleued. Therfore you can not iuſtly ſay, ẏ your fantaſie herein was euermore accompted vniuerſal, or catholique. Auguſtine in Pſal. 85. in deede ſometime ſayeth, There is ſuch a certaine place, ſometime he denyeth

eth not but there may bee ſuch a one, ſometime he doubteth: ſometime againe hee vtterly denyeth there is any at all, and thinketh that men are therein deceiued, by a certaine naturall good will they beare their friendes departed. But yet of this one errour hath there growen vp ſuch a haruest of thoſe maſſemongers, that the maſſes being ſold abroad commonly in euery corner, the Temples of God became ſhoppes to get money, and ſilly ſoules were borne in hand, that nothing was more neceſſary to be bought. In deed there was nothing more gainefull for theſe men, then to ſell maſſes for the dead. Your owne Roffenſis ſayeth, Nemo nunc dubitat Orthodous, an purgatorium ſit, de quo tamen apud priſcos, vel nulla, vel quam rariſſima fiebat mentio: ſed & Græcis ad hunc vſque diem non eſt creditum,

tum, quamdiu enim nulla eſſet cura de purgatorio, nemo quæſiuit indulgentias: No Catholique man nowe doubteth of Purgatory, wherof notwithſtanding among the auncient Fathers, there is eyther no mention at all, or very ſeldome, yea euen vntill this day the Grecians beleeue it not, for ſo long as there was no care of purgatory, no man ſought after pardons. So much for Purgatory. Nowe I thinke it not amiſſe (my brethren) ſomewhat to ſpeake againſt your praying for the dead. Firſt I wil diſproue your praying for the dead by ſcriptures. Then after, I will confute the ſame by the authoritie of the Doctours. To beginne with Scriptures, I cite the 2. of Samuel 12. 22. While the childe was yet aliue, I faſted and wept, for I ſayde, who can tell, whether God will haue mercy on me, that the child Marke well.

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may liue? But nowe beeing dead, wherefore shoulde I nowe fast? Can I bring him againe any more? I shall goe to him, but hee shall not returne to mee. Psalme 49.7. A man can by no meanes redeeme his brother, hee cannot giue his ransome to God, so precious is the redemption of their soules, and the continuance for euer. Ecclesiastes 9.5. The dead knowe nothing at all, neyther haue they any more reward, for their remembrance is forgotten, and they haue no more portion for euer, in all that is done vnder the Sunne. All that thine hande shall fynde to doe, doe it with all thy power: For there is neyther worke, nor inuention, nor knowledge, nor wisedome in the graue whither thou goest. Also 1. Thessalon. 4. I woulde not haue you ignorant, brethren, concerning them which are asleepe,

that

that you ſorrowe not euen as o- 1. Theſ. 4. 13.
thers which haue no hope: for if we beleeue that Jeſus is dead, & is riſen, euen ſo them which ſleepe in Jeſus, will God bring wᵗ him. Wherefore comforte your ſelues one another with theſe woordes. Thus much for ſcripture. Nowe will I alledge the ancient teſti- monies of the Fathers. Cyprian in his ſermon of mortalitie ſayth thus, Seeyng that we knowe, that our brethren, which bee de- liuered out of this worlde, by the hande and calling of the Lorde, are not loſt, but ſent before: wee muſt not here take on vs blacke gownes, ſyth that they haue al- ready there put on whyte gar- ments: we muſt not giue occa- ſion vnto the Paynims, that they may deſeruingly, and by good ryght blame vs, or lay to our charge, that we doe lament, and bewayle them, as periſhed and loſt, Cypr. ſerm. de mort.

loſt, whome wee doe affirme to liue with God, and ſo to proue with the teſtymonies of our hearts, and breake the ſame faith that we doe profeſſe and ſet forth by our communication & talke. Againe hee in his firſt treatiſe againſt Demetrian, When we bee once departed out of this life, there is no more place of repentance, there is no more effect or working of ſatisfaction, life is here eyther loſt or wonne, euerlaſting ſaluation is here prouided for by the due worſhipping of God, and the fruites of faith: then we ſhall bee without the fruite of repentance, & griefe of payne. In vaine ſhall weeping bee, & prayer ſhal be of no force or effect. Auguſtine in his firſt booke and 12. chapter of the time: Therefore all theſe thinges, that is to wit, the looking vnto the corpes, or caring

Auguſt. De temp.

for

for it, the conditiō of the burying, and the pompe of the funerals, are rather for the comforte of the liuing, then for the ayde and helpe of the dead. If costly and precious burying doe profite the vngodly, byle burying, and none at all shall hurt and hinder the godly. The multitude of seruants did in the sight of men make excellent and glorious funerals vnto that rich man that was all clothed in purple: but the ministery of Angels made much more excellent and noble funerall in the sight of God, vnto the poore silly creature that was ful of skabbes, blaynes and sores: for they did not lay him in a tombe of marble, but did cary him into the bosome of Abraham. Likewise in his fyrst treatise vpon the Epistle of John, Whereof doe Schismes come? Hereof they come, when men say, We are righteous, we doe

doe pray, we doe obteine. Hie-
rom in his 13. quest. and 2. chap.
We knowe that in this worlde
wee can be helped one of ano-
ther, eyther with prayers, or
with counsell: but after wee bee
once before the iudgement seate
of Christ, neyther Job, Da-
niel, nor Noah be able to pray for
any body, but euery man shall
beare his owne burthen. The
councill of Toledo. 3. cap. 22. 23.
qu. 2. cap. qui diui. We doe bidde &
commaunde, that they which de-
part out of this life by the diuine
calling of the Lorde, bee caryed
forth to their graues, onely with
Psalmes: for we doe altogether
forbid ỹ same prayer of funerals,
that they be wont to sing com-
monly for the dead. Item senten.
4. distinct. 45. Neque. Hee that
prayeth for a Martyr, doth wrõg
vnto the Martyr. Against pray-
ing for the dead, I thought it
sufficient

sufficient to speake thus much. Nowe I will speake a worde or two of praying to Saintes. First the Scripture forbiddeth it: for it is written, Psalme 80.11. Giue vs help against trouble, O Lord, for vaine is the helpe of man. Psalme 115.17. The dead praise not the Lorde, neyther they that goe downe into the place of silence. Esay 63.16. Doutlesse thou art our father, though Abraham be ignorant of vs, and Israel knew vs not, yet thou, O Lord, art our Father, and our Redeemer. Nowe for the fyrst. If the helpe of man bee in vayne, why then do you pray vnto Saintes? And, If the dead praise not the Lorde, to what ende then should they be prayed vnto? If Abrahã and Israel (who were counted holy in the sight of God) knewe not of them that were in earth, shall wee thinke that other I

Saintes haue preeminence aboue the rest? No, no, we deceiue our selues, and the trueth is not in vs. Jere. 15. 1. Though Moses and Samuel stoode before mee, yet mine affection coulde not bee towardes this people. Thus sayeth the Lorde, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lorde. Ezechiel 14. 14. Though these three men, Noah, Daniel, and Job were among them, they shoulde deliuer but their owne soules by their righteousnesse, (sayeth the Lorde) yet I am the Lorde thy God, which brought thee from the land of Egypt, and thou shalt know no God but me, for there is no Sauiour besides me. Esther 14. 3. O my Lorde, (thou onely art our King) helpe me desolate woman, which haue no helpe but thee. Matth. 11. 28.

Come

Come vnto mee all yee that are weary & laden, & I will eaſe you. Iohn 14. 6. Ieſus ſayde, I am the way, and the trueth. No man commeth vnto the Father, but by mee. To the firſt. If Gods wrath kindled againſt his peo= ple coulde not be pacifyed at the interceſſion of Moſes and Sa= muel, who were Saintes, howe can you perſwade your ſelues, that Saint George or Saint Gregory, or any other Saint may be heard of God praying for you? To the ſecond. Here is com= mination of God pronounced a= gainſt them that put their truſt and confidence in man. But you put truſt & confidence in ſaintes, who interpretiuely bee men. Ergo this curſe toucheth you. Theſe holy men, Noah, Daniel, and Iob can doe no more but ſaue their owne ſoules, they can not with their prayers procure the 1 2

ſaluation of other mens ſoules. Theſe three were Saintes, and in fauour with God, as others be, they had the viewe of the glorious maieſtie of God as others haue: Ergo I inferre, If there coulde no helpe be found in them, then you may be aſſured, no helpe is to be founde in others. To the
3 thirde. God telleth vs there is no other Saluation beſides him, but you (my brethren) hope to bee ſaued through the clemencie of your Patrones that be Saynts: wherefore I conclude, that you breake the commaundements of GOD, when hee ſayeth that none can ſaue you, but hee alone.
4 To the fourth. The deſolate woman tooke GOD onely to bee her king, (& not ſome Saint or other) her ſhield, her buckler, her defence, her comforter & helper. In this her diſtreſſe & neede, ſhe ranne not vnto ſome Saint

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to craue helpe at his handes, but vnto God himſelf, who was moſt ready to graunt her requeſtes. Therefore you are much to bee blamed, that you will not follow the allowable exãples of others. To the fift. Chriſt biddeth vs, when wee are driuen to anye ſtraights, or are grieued wᵗ any kinde of troubles, to make our praiers vnto him, and not vnto Saints, for he maketh no mention thereof: and hee promiſeth that our petitions ſhall be acceptable in his ſight. Seing that of his bountifulnes hee willeth vs to come vnto him, why come you not to him, why goe you vnto others? O ſtubburne and froward generation, O vnthankfull, and diſloyall ſubiects! You will not come when as you are bidden, you wil not receiue Gods gentlenes of himſelf offred, but ſeeke to craue of his ſeruants, againſt his

6 will and pleasure. To the sixt. Christ telleth vs, that no man can come to ỹ Father but by him. If no man can come to the Father, but by Christ, Ergo in vayne do you then make your prayers vnto Saints. Act. 4. 12. Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, wherby we must be saued. Rom. 10. 14. How shall they cal on him, in whom they haue not beleeued? James 1. 5. If any of you lacke wisdome, let him aske of God, which giueth to al men liberally. Euery good giuing, and euery perfect gift is from aboue, and cõmeth downe from the father of lights. You see in these places of scripture God telleth vs playnly, we cãnot be saued (by any other, neither by this Saint nor that Saint) saue onely by Iesus Christ. Thus much out of the scriptures.

ſcriptures. Now let vs ſee what the Doctors ſpeake againſt your praying vnto Saints. Firſt I wil begin with Auguſtine in his ſecond booke and 8. chap. againſt the Epiſt. of Parmenian. Saint Paul maketh not himſelfe a mediatour betweene God and the people, but requireth that they pray all one for another, being all the members of Chriſt. If Saint Iohn would ſaye, This haue I written vnto you, that you ſinne not, and if you ſinne, you haue me your mediatour before God, and I will intreate for your ſinnes, as Parmenian (the heretique) in a certaine place, made the Biſhop a mediatour betweene God and the people: what good and faithfull chriſtian man could abide him? who would looke vpon him, as the Apoſtle of Chriſt? or rather who would not thinke him to bee Antichriſt? Alſo vpon

the 108. Psal. All praier, ỹ is not made vnto god by Christ, not only doth not put away sin, but also is turned into sinne. Item in his 3. booke of freewil. Wee are not cõmanded to goe to any creature ỹ we may be made blessed, but to the creator & maker of al things, of whom (if we be perswaded otherwise then ỹ trueth is) we are deceiued wt a damnable error. Itẽ in his booke of ỹ spirit & the soule, 29. cha. The soules of thẽ that are dead, are there where they do not see, neither heare what thinges are done, or chaunce in this life: Such is their care for the liuing, that they know not what we do, euen as our care is for the dead, that wee knowe not what they doe. Item, in his tenth treatise vpon John. My mother whome you haue called blessed, therefore is blessed, because she hath kept the worde of GOD, and not be-

cause

cauſe in her the word was made fleſhe. Item, in his booke of the remiſſion of ſinnes, the 14. chap. The Apoſtle ſaid truely, Bee you folowers of me, as I am of Chriſt He neuer durſt ſaye, Bee you iuſtified of mee, as I am iuſtified of Chriſt. None is iuſt, but Chriſt iuſtifying. Therefore he ſayd, He that beleeueth in him that iuſtifieth the vngodly, his fayth is counted for righteouſnes. Who is ſo bolde therefore to ſaye, I iuſtifie thee, which may not bee ſaid of the Saints, but of the holy of holieſt, ỹ ſaid, Beleeue in God, beleeue alſo in me? Againe in his firſt treatiſe vpon the Epiſtle of John: From hence commeth ſchiſmes, when men ſay, We are righteous, we make holy the vnholy, we doe iuſtifie the wicked, we doe pray, we do obtaine. Item in 84. treatiſe vpō John. Though we dye brethren for brethren, yet Ioh. 14. 7.

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the blood of no Martyrs is shed for the forgiuenesse of sinnes, which thing Christ hath done for vs. Ambrose vpon the 1. chapter of the Romanes: But we obteine Gods fauour, from whome nothing is secret, as knowing what euery man is meete to haue, wee neede no spokesman, but a deuout minde, for whatsoeuer such a one speaketh vnto God, God will answere him. Chrysost. in his 2. hom. of the woman of Canaan: Tell mee woman, sith thou art a wicked and sinfull woman, how durst thou go vnto him? I know (sayth shee) what I do. Beholde the wisedome of the woman, she prayeth not vnto James, she entreateth not John, she goeth not vnto Peter: shee did not get her selfe to the company of the Apostles, shee sought for no mediator: but for all these things, she tooke repentance for her companion,

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which did fulfill the roome and place of an aduocate: and so shee did goe to the high fountaine. Item in his sermon of going forward of the Gospel: There is no neede of a Porter, of a Mediator or minister, no neede of Aduocates with God, nor of any running, and gadding about for to speake fayre vnto other: for although thou be alone, and without an aduocate, and praye vnto God by thy selfe, thou shalt obteyne thy petitions. Cyrill in his booke of right faith: He was taken vp into heauen: but as God he is shewed to graunt the petitions of them that worship him, if they make their prayers in his name. For why is it more meete to giue Saints their asking, and to graunt them their petitions, then for him, which is onely by his owne nature, & truely God? Leo Bishop of Rome, in his 81. Epistle:

Epistle: Although the death of many Saintes hath bene precious in the sight of the Lorde, yet the killing of no Innocent, hath bene the propitiation for the worlde. The righteous receiued, but gaue no crownes, and out of the valiantnes of the faithful are grauen examples of patience, not giftes of righteousnesse. For their deathes were euery one singuler to himselfe, and none of them did by his ende paye the debt of another, forasmuch as there is our Lord Christ, in whom all are crucified, all dead and buryed, and raised vp againe. Erasmus in his booke called the Preacher: If any man lacke wisedome, let him aske it of God, and not of the Saints. So much against praying vnto Saintes. Here in the first parte of my declaration, I haue (as you knowe) declared a true report of the wickednesse of Rome:

Rome: I beganne with the Cardinals liues, proceeded to the Prieſtes, Monkes, and citizens, and ended with the Pope. Seeing you know theſe reportes to be true, for your owne ſaluation returne to the trueth. Bee not obſtinate and frowarde in your falſe opinion. You are courteouſly and gently intreated, yet are you neuer the better, but rather the worſe, like Frogs that keepe a great crooking & ſturre againſt the light of the Sunne: ſo do you againſt the glorious and comfortable beames of Chriſt his Goſpell. Be ſatisfied with trueth, and abuſe not the mercifull lenitie of our gracious Soueraigne, leſt that the Lordes diſcipline be reſtored, which ſhall reſtraine your ſpreading poyſon, and auoyde the hazard whiche otherwiſe ſhould happen, not onely to the church of God amõg vs, (which might

might not thriue amidst such pe=
stilent & cõbersome weeds) but e=
uen to the endãgering (which the
Lorde of glorie turne from vs) of
this florishing common weale, &
her Maiesties most royal person,
crowne & dignitie. Your malici=
ous & cursed practises, as cocatri=
ces, haue brought forth & hatched
great dangers to ỹ cõmon weale
already. If you should be set at li=
bertie, without recantatiõ escape
vnpunished, winked at, fauoured
and spared: greater mischiefe shal
insue your treasonable practises,
to ỹ ruine and desolation of this
blessed lande, which God of his
mercie turne awaye from vs.
What pestiferous bookes haue
our English fugitiues thrust
foorth vnto vs, defacing Gods
holy trueth, the Queene her roy=
all Maiestie, many of her hono=
rable counsell, and sundry of her
louing and faithfull Subiects?

Haue

Haue thei not alſo procured Anti-
chriſt, Pope Pius Quintus, to excō-
municate our Redoubted Soue-
raigne, & al thē that cōtent them-
ſelues, chriſtianly & quietly to liue
vnder her gouernment? But an
vndeſerued curſe hurteth not. A-
bout Midſōmer laſt was twelue-
month, they renued theſe bulles
of excommunication, graūted by
this Pope Gregory, vnder the co-
lor & name of Pius Quintus publi-
ſhed. There were fiue hundreth
copies printed at Rome, as two
of you (my brethrē) can verifie the
ſame, and how they were publi-
ſhed, as I heard at Rome, in the
Engliſhe Seminarie at Rhea-
mes, and were put faſt to pillars
in the citie. Theſe Bulles of ex-
communication were ſcattered
throughout all Italie, Spaine, &
parte of Germanie. In theſe
buls of excōmunicatiō, (forſooth)
they haue diſcharged (if their diſ-
charge ſhoulde bee credited) her
highneſſe

highneſſe Subiects from their loyaltie & obedience to her Maieſtie, their natural Prince. Haue not their Bulles pronounced her Maieſtie to be no lawful Queen, whom God hath placed ouer vs? Haue not their attemptes bene the ſeede of rebellion? and haue they not cauſed, and doe cauſe to this day, many to practiſe ſecretly her graces deſtruction? One of your Readers in Diuinitie poſitiue, I am certayne, before two hundreth ſcholers, and not ſo fewe, as one of you may teſtifie the ſame, moſt impudently and deuiliſhly ſpake, that it was lawfull for any man of worſhip in Englande, to giue authoritie to the vileſt wretch that is, to ſeeke the death of our ſoueraigne Queene. But God who hath defended her, ſtill preſerue her: And then let K. P. who threatneth, and Antichriſt, Pope Gre-

The loyaltie of Papiſts.

gory

ry an Italian borne in the citie of Bolonia, who prouoketh, ioyne their powers together: yet ſhee ſhall preuayle, to their ſhame, & to her honour. Father Pais a Spaniard borne, reader in ſcholaſtical diuinity in ỹ Romane colledge at Rome, ſaid in ỹ preſence of three hundreth ſcholers at leaſt, theſe were his woordes, Bona Papæ voluntas trita & manifeſta eſt, & eius crumena parata, ſed R. P. aut metus ſubtrahit, aut poteſtatis defectus vetat, vt ſuũ in Angliam exercitum ducere non audeat. That is, the Popes good will is tried and knowne, and his purſe ready, but R. P. either feare withdraweth, or power forbiddeth him that hee dare not venter, to bring his Army of Souldiers into Englande. But leaſt that I be too tedious to my hearers, of this firſt part I wil make an end,

beſeeching you my bꝛethꝛen to become loyall and faythfull to your naturall Pꝛince, foꝛſaking your ſuperſtitious Idolatrie and curſed religion, your pompous gloꝛie, and pꝛowde hierarchie, and thus much foꝛ the firſt part.

The ſecond part.

Qui veniunt ad vos veſtitu ouium, &c.

Which come vnto you in ſheepes clothing, &c.

In this place (being the ſecõd part of my diuiſion) whẽ the holy Ghoſt biddeth vs: Beware of falſe pꝛophets, he addeth alſo a note oꝛ marke, to know them by, in theſe woꝛds: Which come vnto you in ſheepes clothing. In the firſt woꝛds, which come vnto you, there is alſo giuen vs one mark of a falſe pꝛophet, ẏ is, to go befoꝛe he be ſent, in ẏ laſt woꝛds, In ſheepes clothing, is ſhewed, that when falſe pꝛophetes come,

it

it is but wflatterie & diſſimulation. For to come in ſheepes clothing: is nothing elſe, but to feine himſelfe a ſheepe, that is, to make thy ſelfe holy, whereas thou art nothing leſſe, to name thy ſelfe a follower of Chriſtes holy worde, wheras thou art obedient to the traditiõs of mẽ, to name thy ſelfe a Prophet, whereas ỹ art not, to name thy ſelfe a teacher of the trueth, wheras thou art a maintainer of lies: to reſemble a ſheepe in outward ſhew, but inwardly to be a Fore. What a falſe prophet is, you may know if ye reade theſe places of ſcripture that follow, to witte, Eſa. 56. Ierem. 6. 23. Ezech. 22. 34. Philip. 3. 4. and the 2. to Timoth. 3. Titus 1. 2. Pet. 2. Luk. 16. Rom. 16. For whiles they giue themſelues vnto couetouſneſſe, (and that vnder a colour of godlineſſe,) what can otherwiſe fall out, then that which S. Peter

sayth, With fained wordes they
2. Pet. 2. 3. shoulde make marchandize of Gods people. So did the false Prophetes amongst the Jewes: so did their sacrificers, Matt. 15. 5. with them, as our massemõgers haue done with vs. What maner worshipping of God haue they feyned: what snares haue they laide: namely Indulgences, purgatorie, watchings, masses for the dead, workes of supererogation, & in fine to that passe they brought it, that obscured ỹ grace of our redemption, wherewith al such as beleue, by Jesus Christ are freely redeemed, and get eternall life. No man thinketh amongst the Papistes, but they either deserue eternall life (by reason of their owne workes:) or els if their outward workes fayle, to be damned for euer. This is ỹ same diabolicall perdition, with the sway whereof, a great part of

Christen-

Christendome is caried headlõg. And the cause hereof is, that men haue ytching eares, and therfore procure vnto themselues heapes of teachers, to fede their fonde humors, men are highminded, self willed, louers of themselues, beyng wedded to their owne wayes, and marryed vnto their owne deuices, they leaue the law of God, and follow after the traditions of men. What (I praye you) is the cause, that there be so many papistes in England? is it not, because the true preachers are not beleeued? The trueth offendeth them, the Scriptures mislike them, they are delighted with falsehoode, and content to staye themselues vpon mens inuentions. Preceptes are giuen, & yet the precepts of God are not regarded, ensamples abounde, and yet the ensamples of the constant & faithfull martyrs of God 2. Tim. 4. 3.

are derided and ſcoffed at, the wholſome counſels of the godly eyther are lightly contemned, or elſe heard with ſo ſmall profite, that they enter in at the one eare, and goe out at the other. Is it then to be maruayled, if Chriſt ſuffer theſe pretenſed prophetes, (the Papiſts I meane) to ſeduce them from his trueth: reade 1. of the kings 22. 22. In Achab the like hath bene done before, and in Ezech. 13. 10. & 22. 28. we reade of them that buylded with vntempered morter. Seeing then that they will not giue credite vnto Gods worde, and therewith be contented, God is not to be blamed, if (that theſe falſe prophetes deceyuing them with an outward ſhewe of holineſſe) he giue them vp to ſtrong delusions, that they fall from the trueth to error, from light vnto darkenes, from heauen to hell. Such as

2. Theſſ. 2. 11

teach

teach them the trueth, are despised, and others that instruct them in the dregges of idolatrie, are esteemed and had in great reputation. These false prophets, that they may bring these carnal men vnto perfection: they tell them how their forefathers liued, whē they embraced papistrie, howe that in comming to Churches, they were very diligent, in worshipping of images they were deuoute, howe paynefull in visiting holy places, howe liberall vnto the poore, howe mercifull to the afflicted, and lastly, howe carefull they were to keepe Gods commandements. Where be all these good workes (saye they) what is become of them? Nowe one man seeketh to beguile another, one man speaketh euill of another, their deuotiō to the church is waxen colde, charitie towards the poore is more then frozen. &c.

And whereof (say they) proceedeth this heape of all mischiefe, the ripenes of this impietie what roote hath it, springeth it not frō the corrupt doctrine of the newe fangled Preachers? Unto all these supposed cauilles, and most manifest slaunders (for other are they not, but slaunders and those meere supposed) I answere, whereas they speake of the godly liues of their forefathers (if their liues had bene holy) these their good works, whereof they boast, were not vndoubted markes of true religion. For reade the hystories of the Gentiles, let the liues of the olde Philosophers both Greekes and Latines bee perused: and it shall not bee able to be gaynesayed, that for the ciuill state of their life, and the morall vertues, they lyued as vprightly as euer your forefathers did: yea, and that in such excellencie,

lencie, that ſome of them were e=
uen beautified by the names of
the vertues themſelues: as So=
crates the Conſtant, Plato ỹ reli=
gious, Regulus the promiſe kee=
per, Cato the ſober, and ſuch like:
yet neyther did their liues proue
their religion to be true, neyther
was heauē able to be ſcaled by ſo
ſhort and weake a ladder. As for
that they blame the liues of them
that profeſſe the Goſpell, & there=
upon inferre that they haue no
true religion, they ſpeake more
(by their leaues) then trueth wil
warrant. For the imperfections
of Gods children, and the ſinnes
of particular men, are not auaile=
able to diſherite them of true reli=
gion: as the drunkennes of No= Gen. 9. 2.
ah, the inceſt of Lot, ỹ adultery & & 19. 33.
murther of Dauid, ỹ backſliding 2. king. 11.
of S. Peter, &c do declare, of whō & 12.
to ſay they ſinned, & therfore they Matth 26.
were not in the right way, were 72. 74.

to

to conclude very impertinently, & without all rule of reason. Now wheras vpon this weake suppo= sall grounded vpõ an vntruth, ye misreport of ẏ preachers of Eng= land, saying, that they allow all licentiousnesse of life, it is cleane contrary, for they diligẽtly exhort the people to amendement of life: they condemne not good workes, no, they commend them highly. herein truely you and they do dif= fer: they make workes to followe faith as the fruites, according to that S. August. sayeth, Opera se= quũtur iustificatum non præcedunt iustificandum: You make workes the grounde and faith the roofe, putting the cart before the horse, and heate before the fyre. The Queene goeth before, & her hand= maydes folow, not that she is not able to go without them, but that as necessarily to the Maiestie & Royal port of a prince such atten=

August. de fide & operibus. cap. 14 & epist. 106.

dance

dance is neceſſary: ſo is it in faith, and woꝛkes. You my bꝛethꝛen ſay that good woꝛkes are neceſſary, thereby to merite heauen and deſerue ſaluation. But as the ſcriptures are flat againſt you, euen ſo are the doctours alſo, none of thē do beare with you, they all beare againſt you. We teach the people trueth, you fables. Wee pꝛeach faith, and yet exhoꝛte vnto good woꝛkes, you ſeeke moꝛe foꝛ the huſke then foꝛ the kernel. We are not ſuch as Cardinall Hoſius miſdeemeth vs to bee καιναγγελισὰι, naughtie and euil pꝛeachers, neither pꝛeach wee any thing that Gods woꝛde alloweth not. How your Elders and our foꝛefathers liued, it ſtandeth you in hande to conſider of: they put their ſonnes into monaſteries, & their daughters vnto Nunneries, what they did they haue anſwered, if they did well, they are pardoned by mercie,

mercie in the promise made vnto Abraham: if euil, no mã shal haue a crowne but hee that fighteth lawfully. yet herein ye offer them a great deale of wrong, ẏ as blind guides leading them into by-pathes, robbing thẽ of their inheritance, spoiling thẽ of the trueth of Gods worde, ye put the sheepe to answere for ẏ blindnesse of the shepheard. That they liued in ignorance it can not bee denyed, it
Rom. 10. 14. was not of faith, for it was not grounded vpon the writtẽ word of God: They did as they were taught, if they had bene taught better, better woulde they haue done, yet is it not fit ẏ we shoulde condẽne any mans seruant whether he stande or fall. Neither is their early rising to Mattens, to their Complyn at midnight, their going barelegged and barefoote, their fasting and wilful pouertie, their hard lying, their whippings

their

their going in ſackecloth, their lõg
praying in the ſtreetes, nor all o-
ther ỹ like practiſes able to drawe
vs from the trueth. nay what wil
ye anſwere when God ſhall aſke
you, Why did ye worſhip me with mens traditions? who hath re-
quired this at your handes? Esa. 10. 12. Mat. 15. 9.
Reade the booke entituled, Hie-
roſolomitanus peregrinus, you ſhal
finde, that the Turkes liue more
auſterely in their Monaſteries
and abroad, then euer any of you
did. It were too long to rehearſe
their outwarde godlineſſe, they
faſt and pray as you doe, they
build Temples, they maintayne
hoſpitals, they viſit the ſicke,
they pray in the night time more
then you doe, and the day tyme
they ſpend either in prayer, or in
ſome good woorke. They clothe
the naked, feede the hungry, har-
bor the harborleſſe, they followe
you in al points of good woorks,
yea,

yea, and they farre ſurpaſſe you. For proofe hereof, I referre you to the reading of their Hiſtories. yet will ye not ſay (I thinke) that the Turkes for all their good workes are like to bee ſaued. If this were a good argument, ẏ by good works men are ſaued: then could I reaſon thus:

The Turkes do good works,
But they which doe good workes ſhalbe ſaued: Ergo the Turkes ſhalbe ſaued.

And whereas you ſay, ẏ they did well which make their daughters Nonnes. For (ſay you) they ſerue God and our Ladie: if their ſeruice be good & commendable, ſeeing that they attribute and apply that vnto our Lady, which (in Dauids Pſalmes) is ſpoken of God the father and the ſonne, iudge you. For when they pray, they pray after this maner, In te domina ſperaui, miſerere mei domina,

mina, dixit dominus dominæ meæ, ſede mater mea a dextris meis, &c. In thee O Lady haue I truſted, O Lady haue mercie vpon mee, the Lord ſaid vnto my Ladie, ſit my mother at my right hand, &c. In ſuch ſort, that theſe blaſphemies, which they call our Ladies houres, were the chiefe deuotion of thoſe that were moſt deuoute. Nowe ſeeing the bleſſed virgin was put in Chriſts place: I aſke what remayneth for him? and if, becauſe ſhee bred hym and bare him, and brought him forth, ſhe accompliſhed ẏ ſaluation of thoſe that cal vpō her, what then was there, that he ſhould deliuer himſelfe to death for vs? But let mee (I praye you) ſpeake a worde or two, concerning the doctrine of theſe falſe prophets, which teacheth a man to be iuſtified by his good workes. If I ſhould iuſtifie my ſelfe, myne owne mouth

ſhall

Iob.20. shall condemne mee (saith Job:) for if I woulde bee perfect, mine owne mouth shall condemne me,
Esa.64.6. we haue bene all as an vncleane thing (sayth Esay) & all our righteousnes is as filthy cloutes. When yee haue done all those thinges which are commanded: (saith our Sauiour) say thē, We are vnprofitable seruants, wee haue done but ẏ which was our duetie to doe. And there is none
Rom.3.10. righteous, no not one: by the workes of the lawe shall no flesh be iustified in his sight, and all these words come from ẏ mouth of God. But seeing ye wil hardly admit the testimonie of Gods worde, without the witnesse of men: go to, let vs see what say the fathers in this behalfe: I doe
Origen. lib.44.cap.4. scarcely (saith Origen) beleeue that there can be any worke, that may of duetie require a reward.
Basil. In Psal.32. Basill saith that hee trusteth not

in

in his owne good deedes, nor hopeth to be iuſtified by his workes, he hath the onely hope of his ſaluation in the mercies of GOD. And Saint Hierome, If we behold our owne merits, we muſt be driuen to deſperation. The time will not ſerue to handle this matter at large, therefore I ende this part, beſeeching al thoſe that loue the Goſpell vnfeinedly, to take diligent heede to ſuch falſe Prophetes, as come vnto them in ſheepes clothing, fayning themſelues holy, and by their holines thinke themſelues iuſtified.

Hierom. in Eſai. cap. 64.

The thirde part.

Sed intrinſecùs ſunt lupi rapaces.

But inwardly they are rauening wolues.

Although our Engliſh popiſh Prieſtes, (that come from Rome, or elſe from Rheimes in France,

to this our natiue ſoyle) tell vs that they haue taken great labor, paſſed many daungers, yea and hazarded their owne lyues to ſaue our ſoules frō eternall damnation, and endles miſerie, they are not to be beleeued for all theſe their brags. They are rauening wolues, they ſeeke ẏ euerlaſting confuſion both of our bodies and ſoules. What doe they teach, but falſe doctrine? doe they not ſeeke to perſuade vs to worſhip ſtocks and ſtones, yea (which is worſt) to worſhip that idole in the Sacrament? They teache more, then they are well able to performe. Howe can they proue, ẏ Chriſt is really & tranſſubſtantially in the ſacrament of the altar? This is the effect and force of all their argunents: Chriſt ſpake it, whē he ſayde, Hoc eſt corpus meum, This is my body. They will haue no Tropicall figure herein to be expreſſed,

preſſed, for that Chriſt ſayde and promiſed, that he woulde ſpeake no more in parables. This argument is nought, if you ſaye, that Hoc eſt corpus meum, be a parable. If you ſaye, that Chriſt promiſed to vſe no more figuratiue ſpeaches, you are farre deceyued. For hee vſed a μετονυμία in this phraſe, Hic eſt calix noui Teſtaměti, quem ſi biberit quiſpiam, &c. This is the cup of the newe Teſtament, which whoſoeuer ſhall drinke, &c. You knowe no man can drinke the cuppe: Wherefore here is Continens pro contento, the thing conteyning, for ỹ thing conteined. If Chriſt vſed a figure in this phraſe, Hic eſt calix, &c. Why ſhoulde he not in like wiſe vſe a μετάφορα in this phraſe, Hoc eſt corpus meum?

Fe The death of Chriſt is not really preſent in the Sacrament.

ri But the blood of Chriſt is pre-

ſent in the Sacrament, as his death is preſent.

Amb. de ſac. 4. cap. 4. o Therefore the precious blood of Chriſt is not really preſent in the Sacrament.

The Minor propoſition is proued out of Ambroſe, in his fourth booke of the Sacramentes, and fourth chapter, Vt recepiſti ſuę mortis ſimilitudinem, ſic bibis ſimilitudinem ſui precioſi ſanguinis: As thou haſt receyued the ſimilitude of his death, ſo doeſt thou drinke the ſimilitude of his blood.

Diſ The true naturall bodie of Chriſt is placed in heauen.

am But the true natural body of man, can bee but in one place.

is Therefore the true naturall body of Chriſt can be but in one place, and at one time in heauen.

Luk. 24. 51. Act. 1. 9. The Maior is proued thus, Ieſus receptus eſt in cœlos, & ſedet ad

ad dexteram Dei, &c. Jeſus was receiued vp into heauen, and ſitteth at the right hande of GOD the Father. Pauperes ſemper habetis vobiſcum, me verò non ſemper habebitis: The poore haue you alwayes with you, but me ſhall yee not haue alwayes. Ioh. 12. Deſero mundum, & eo ad patrem: I forſake the worlde, and goe to my Father. Matt. 26. 11.

Multi dicent in eo die, Ecce, hic eſt Chriſtus, & ecce, ibi: Many wil ſay in that day, Lo, here is Chriſt, and lo, there he is. Whatſoeuer is in many & diuers places at once, is God. The body of Chriſt is not God, but a certaine creature. Therefore the body of Chriſt can not be in many places at once. Matt. 24. 23. Mar. 13. 21.

Da Euery quantitie (that is) euery body that hath lẽgth, breadth, and thicknes, is conteined in one peculiar place.

ri Chriſtes bodye hath length,

breadth and thicknes, and is a quantitie.

o Therefore Christes body is contained in one peculiar place.

The Maior is proued out of Cyrill in his thirde booke of the Trinitie, pag. 245. Quicquid intelligitur habere corpus, hoc indubiè est in loco, & in magnitudine & in quantitate. Et si sit in quantitate, euitare non potest circumscriptionem, hoc est habere suum locum: What thing soeuer is vnderstoode to haue a body, that without doubt is in a place, in magnitude and in quantitie. And if it be in quantitie, then it must needes be in some peculiar place.

Fe No naturall body can at one and the same time haue contrarie and diuers qualities.

ri But to be in one place local, in another not locall, in one place with quantitie, in another without quãtitie, in one place finite, in another

another infinite, is to admit contrary qualities to a natural body o Therefore the body of Chriſt can not be in one place locall, in another place not locall, in one place with quantitie, in another place without quantitie.

We muſt ſo defend the humanitie of Chriſt, that we deſtroye not his diuinitie. If we aſſigne to Chriſtes body plurality of places, wee deſtroye his diuinitie: wherefore we muſt not aſſigne to Chriſtes body pluralitie of places. The myſticall ſignification that you haue imagined of your ſhewes and accidents, that the formes of breade and wine outwardly repreſent the ſpirituall nouriſhing of the ſoule, is vaine and fantaſtical, without the witnes of any auncient Doctour, or father, & is confirmed only by the authority of ỳ Pope himſelfe. For what maner of feeding is there in

these accidents and holy formes, or howe can that thing that feedeth not the body, represent vnto vs ẏ spiritual feeding of ẏ soule? The matter is plaine ynough of it selfe, and needeth no cauill. The signification and substance of the Sacrament is to shew vs, how we are fed with the body of Christ, that is, that like as materiall bread feedeth our bodie, so the body of Christ nayled on the crosse, embraced & eaten by faith, feedeth the soule. The like representatiõ is also made in the Sacrament of Baptisme: that as our body is washed cleane with water, so our soule is washed cleane wᵗ Christes blood. Therefore S. Aug. saith, Nisi Sacramẽta similitudinem quandam earum rerum, quarum Sacraměta sunt, haberent, omninò Sacramenta non essent: If Sacraments had not a certaine likenes and representa-

tion

tion of the thinges whereof they be ſacraments, then in deede they were no Sacraments. This repreſentation Rabanus Maurus lib. 1. 23. expoundeth thus, Quia panis corpora confirmat, ideò ille congruenter corpus Chriſti nuncupatur, & quia vinum ſanguinem operatur in carne, ideo refertur ad ſanguinem: Becauſe (not the accidents or formes of bread) but bread it ſelfe confirmeth the body, therefore it is conueniently called the body of Chriſt. And becauſe wine worketh bloud in the fleſh, therfore it hath relatiõ vnto ỹ blood. ſo likewiſe ſaith Druthmarus in Matth. cap. 28. Vinum lætificat & ſanguinem auget, & ideo non inconuenienter ſanguis Chriſti per hoc ſignificatur. This I ſpeak briefly of the ſacrament of your Maſſe. Reade the olde and newe Teſtament, & marke if you finde any one word directly, or indirectly,

rectly, secretly, or plainely, which speaketh nigh or farre, of the sacrifice of your Masse, which is in controuersie betweene vs. Contrariwise, see if you doe not finde therin from line to line, that Christ is the onely sacrifice once offered vp for all: that there is one onely washing in ỹ bloud of Christ, ỹ there is one only God, to be called vpō in the onely name of Jesus Christ. If you finde there the doctrines which we cōdemne, then in heart & voyce condemne vs, and cry fagot & fire against vs. If not, recant then, & be sory for your errors, cry God & the Queene mercy. Be sorowful that you haue miscalled our soueraigne Lady, and that you haue sayd you would burne her bones, and burne all them of her most honorable counsel, that fauoured not your cursed attempts, eyther

aliue

aliue or dead: Many of whoſe names I could rehearſe, but for certaine cauſes I wil put the firſt letter of their names. let L. ſerue the roome of a Lorde, and S. of a Knight. B. for a Biſhop. &c. L. K. who is dead, L. T. Who is aliue, E. L. aliue, E. B. aliue, E. W. aliue, E. H. S. F. K. S. F. W. S. H. S. M. R. of L. Ar. B. of C. M. D. of C. and all ſuch as haue puniſhed (or fauoured not) their idolatrous religion. B. of L. M. D. of P. L. D. of Yor. L. B. of Win. who is dead, B. of Saliſb. D. of Saliſb. M. I. F. preacher at London. D. H. at Oxenforde. D. F. preacher at Cambridge, with diuers others, vpon whom you ſayd, you would ſhew no mercy. A man had neede to take heede of ſuch, as yet you are, who make men beleeue (for all this their ſpight and malice towards

towards their own natiue soyle, which they greatly wish to be destroyed w̄ fire, sword, & famine: this am I able to verifye by such as are already conuerted to the trueth of Christ his Gospell, and yet I haue omitted many things of their hatred & practises against this Realme of Englād) ẏ they hazard their liues to saue our soules from hell, whereas in very deede, they haue wrought (as much as lieth in them) our eternall damnation, and so inwardly are rauening woolues. what do they teach our Englishmen, but ẏ the Pope is supreme head, & that, if they will be saued, they must acknowledge ẏ Pope to be soueraine Lord? This they teach without proofe of scripture. Saint Cyprian sayth, Vnum esse Episcopatum, cuius quilibet Episcopus tenet suam partem integrā sine diuisione. Præterea nullum sui

Cyprian de simplic. prælat. & in senten. Episc. & in lib. 1. Epist. 5.

tēporis

tẽporis vocaſſe aut feciſſe ſeipſum Epiſcopũ Epiſcoporum, aut tyrannide ſuos ſibi ſubieciſſe ſocios. That is, ỹ there is but one Biſhoprycke, of which euery Byſhop holdeth his part wholy without any diuiſion. Alſo, that none of his time eyther called or made himſelfe Biſhop of Byſhops, eyther made through tyrannie his companions ſubiect to his obedience. Alſo he complayning that prophane men, & Schiſmatiques withdrew themſelues to the Byſhop of Rome, ſayeth that there were none ỹ did ſo, but certeyne deſperate and wicked felowes, perſwading themſelues that the Biſhops of Affricke haue leſſe power then the Biſhop of Rome. Saint Chryſoſt. ſayeth in homil. 83. in Matt. cap. 23. Quicunque Epiſcoporum primatum in terra deſiderabit, confuſionem in coelis reperiet, et qui caput omniũ eſſe contendet,

tendet, non cõputabitur in numero ſeruorum Chriſti: Whoſoeuer (ſayth hee) of the Byſhops ſhall deſire ſupremacie in earth, he ſhal finde confuſion in heauen, and he that ſhal deſire to be the chiefe, he ſhall not be reputed in the number of the ſeruants of Chriſt. Loe here, the fathers of your owne Church ſay, that the Pope is not ſupreme head. As for ſcriptures, reade them throughly, and you ſhal not finde one onely text to ground your ſupremacie vpon. Wherfore (good brethren) ſeeing that your owne Doctors ſpeake againſt you, bee reconciled with me that am conuerted by Gods grace, and the induſtrie of his inſtrumẽts, the right worſhipful ſir Owyn Hoyton knight, the Queenes Maieſties Lieutenant of this towre of London, & diuers godly preachers. Be with me reconciled, I ſay, and let vs

with

with one accord embrace ẏ truth, and become loyall and obedient ſubiectes to our ſoueraigne Lady Queene Elizabeth, who ſo graciouſly & fauourably dealeth with vs, that, whereas (forſaking our countrey, & ſubmitting our ſelues to the gouernment, or rather tyrannie of an Italian prieſt) wee haue deſerued the heauie wrath of our louing Queene to be puniſhed with death, by our recantation our treſpaſſe may be forgotten, life graunted, & wee brought into fauour againe. Wherefore, my louing brethren, (conſidering the promiſe of the bountifull clemencie of our gracious Queene, ready at al times to pardõ our rebellious and traiterous offences committed againſt her Maieſtie, and the dayly labour that this right worſhipful knight ſir Owyn Hopton by name taketh, to cõuert vs to the trueth of the Goſpel)

pel)recant,recant, cast not away wilfully your bodyes and soules to endlesse paine: shorten not your dayes, which God hath lent you here vpon earth to do good, and make not an ende of thē in a bad cause. Allowe not the Popes supremacie, canons of council, decrees of fathers, constitutions of men,rites and ceremonies, pardons and indulgences, inuocation of saintes,merites by workes, pilgrimage,masses, diriges,trentalles,images,pictures,reliques, altars, shrines, liues of fayned saintes, false miracles, visions, dreames, fantasies & such other trashes without warrāt of Gods worde,as it appeareth to ỳ world in your sermōs & Romish postils. And in fine, be not Pharises, set not light by the Gospel of Iesus Christ, forsake not ỳ law of God, to folowe after the traditions of men. In vanum mihi seruiunt (saith

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our sauiour Christ in the Gospell of saint Matthew 15.) cum nihil, aliud docent quàm traditiones hominũ: In vaine do they serue me, while they teach such doctrines as are nothing but the commandements of men. Say not, that there be seuen sacraments, seeing the Church of God receiueth but two, numero pauciſſima, of the smallest number, (as Augustine writeth) which are Baptismus trinitatis nomine cõsecratus, & cõmunicatio corporis & sanguinis ipsius: Baptisme halowed in the name of the trinitie, and the communicating of his blessed body and blood, figured in the olde Testament by the circumcision and the paschall lambe. Repent (my brethren) repent, and crye to God for grace and mercy. Let it neuer grieue you to returne from these princes of darkenes, the deuill and the Pope. And in deede

Augusſt. de doct. Christi. lib. 3. cap. 9. & ad Ianuar. Epi. 118.

what haue you seene in the court of Rome? Christ in exile, and Antichrist reigne in his stead, Beelzebub the iudge, wolues let loose, and the lambes in ỹ stocks. Ah good God, who shall deliuer the world from this oppression? who shall gather together the sheepe? who shall reproue and conuince the wicked pastors? Shall there neuer be a limitation and ende of this intolerable mischiefe? Howe long shal the Pope and his shauelings, who haue neyther fayth, godlines nor trueth, deceiue thy poore sheepe? Howe long shal the sonne of perdition reigne ouer thy flocke? who being but a man, lifteth vp him selfe aboue Kings, yea aboue Angels, and aboue the heauen of heauens, and hath caused men to dispute that hee is not *simply a man, but a partaker of the diuine nature with Christ, and that he hath the fountaine & roote

*Pope Innocentius. De transl. C. quanto. Prohœm. Clement. Glossa: Papa stupor mundi. The Pope is the wonder of ỹ world.

roote of ỹ ſpirite of Chriſt in him. To be ſhort, whereas thou, O Chriſt, haſt ſubmitted thy ſelf vnder heauen, earth and hell, he wil cõmaund kings, angels, deuils & all, vnder colour of the key of the word, which thou haſt deliuered to thy miniſters. I aſke, (thou being God, and made man for the ſaluation of the worlde) how it can bee that this man, which maketh himſelfe God, ſhoulde be any other, then that ſonne of perdition, come for the perdition of the worlde. Thou that haſt bene wounded for our tranſgreſſions, and ſmitten for our iniquities, & with whoſe ſtripes we are healed, gouerne, helpe, and ſuccour thy flocke: let Antichriſt periſh, and be diſcomfited by the breath of thy holy mouth, and aboliſhed by the brightneſſe of thy bleſſed & wiſhed comming. Come Lorde Ieſu,

Gloſs. extrau. de ſede ad Apoſtolatus. Diſtinct. 40. C. ſi Papa.

The Recantation of I. Nichols.

Jesu, come quickly, for thy names sake. Let all the people saye, Amen.

Θεῳ χαριτας.

FINIS.

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